THE

HOLY SPIRIT

Convincing the World

of Sin, of Righteouſneſs,

and of Judgment,

conſidered in

Four SERMONS:

The two former delivered at the

Tueſday-Evening Lecture

in *Brattle-Street, January* 20*th* & *March* 3:

The other at the

Old-South-Church

in *BOSTON, April* 17 & 26, 1741.

By Joſeph Sewall, D. D.

Rom. viii. 15. *Ye have not receiv'd the Spirit of Bondage again to fear; but ye have received the Spirit of Adoption, whereby we cry Abba, Father.*

BOSTON:

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BRITISH

PREFACE.

IT hath pleaſed the ſovereign and gracious God, *in whoſe Hand our Times are,* to ordain that we ſhould live under ſome peculiar Advantages for our precious Souls. For to the *ordinary Means*, we have ſuperadded the Manifeſtation of the Spirit, in *extraordinary Works* of Grace. We have lately heard glad Tidings from one Place & another, that many are enquiring the Way to Zion, with their Faces thitherward; and ſome are declaring what God hath done for their Souls. Yea, God hath brought this Work home to our own Doors, & we hear many crying out, *What muſt we do to be ſaved.* And There are a Number hopefully rejoicing in God's Salvation. Of ſuch a Seaſon as this it may well be ſaid, *I have heard thee in a Time accepted, and in the Day of Salvation have I ſuccoured thee: behold, Now is the accepted Time; Behold, Now is the Day of Salvation.* I hope God's People are reaping

reaping the Fruit of their Prayers, particularly on extraordinary Days of Faſting obſerv'd with an eſpecial View to this great Bleſſing, the plentiful Effuſion of the holy Spirit. And ſhall we not prize and improve this rich Gift? Shall we not redeem this precious Time in working out our own Salvation? conſidering that God who alone can work in us to will and to do, ſays to us, *Seek ye the Lord, while he may be found, call upon him while he is near. To Day, if ye will hear his Voice, harden not your Hearts.* Certainly we muſt be very criminal if we ſleep or loiter away ſuch a Day of Grace. They who are guilty of ſuch a preſumptuous Sin, run a dreadful Hazard of ſwift Deſtruction, double Damnation. O there's great Reaſon to fear that another like Seaſon will never, never return upon you. O Sleeper! Awake, & hearken, there's a Noiſe, and a Shaking among the dry Bones. Some it may be of your own Acquaintance, ſecure like you a little while ago, are now in deep Concern, & can no longer reliſh thoſe carnal Pleaſures in which you were Companions. Now, Deſtruction from God is a Terror to them, and they are fleeing

fleeing from the Wrath to come. What a Reproof doth God give to your Stupidity in the Awakenings of others? Now then hear God's Voice, *Turn ye at my Reproof; behold, I will pour out my Spirit unto you.* Or, if you are ſtill deaf to God's Calls, let the Thunder of thoſe amazing Words make your Ears to tingle; *Becauſe I have called, and ye have refuſed,——I alſo will laugh at your Calamity, and mock when your fear cometh. When your Fear cometh as Deſolation, and your Deſtruction as a Whirlwind.* And tremble leaſt you ſhould be ſuddenly deſtroyed, and that without Remedy. But then, Let awakened Sinners be encouraged to preſs into the Kingdom of Heaven. Strive to enter in at the ſtrait Gate; for many will ſeek to enter in, and ſhall not be able. Improve the Five Talents now put into your Hands, remembring what our Lord hath ſaid, *Unto whom much is given, of him ſhall much be required.* O look diligently, leſt any Man fail of the Grace of God! Continue ſeeking till Chriſt be revealed to you as the Lord your Righteouſneſs, and as the God of Judgment: That you may glory in this, that you underſtand, & know the

Lord

Lord, who exerciſeth Loving-kindneſs, Judgment & Righteouſneſs in the Earth. And here, among you with whom the Spirit is ſtriving at this Day, we behold many of our young People. O our Children! God is drawing nigh to you in a diſtinguiſhing manner, and will not you from this Time cry unto him, *My Father, thou art the Guide of my Youth?* Shall any of you be profane as *Eſau*, who for one Morſel of Meat ſold his Birth-right; and then, when he would have inherited the Bleſſing, was rejected? God forbid. May you all thirſt for God, and ſeek him early, till that Promiſe ſhall be more abundantly fulfilled in you, *I will pour my Spirit upon thy Seed and my Bleſſing on thine Offspring.* And is it poſſible for Parents & elder Perſons to behold theſe Things, and not be moved? Can you ſee your Children in Pain, and travailing till Chriſt be formed in them, and you be unconcern'd about the New-Birth? Are they taken, and can you bear to be left behind; left to periſh in your Sins, as far diſtant as Heaven & Hell? Is the eleventh Hour running, and you not effectually called? What a ſad Token is this! The Lord have Mercy upon you!

But

But there are conſiderable Numbers of elder as well as younger Perſons, of whom I am perſwaded better Things and Things that accompany Salvation. And to you our aſcended Saviour ſpeaks, *Hold faſt till I come.* Be not aſhamed or afraid, to confeſs Chriſt before Men; & to ſtand up for him. And here the Providence of God gives me Advantage to preſs upon you that Exhortation; If ye are riſen with Chriſt, *ſeek thoſe Things which are above*; ſet your Affection on things above, not on things on the Earth. For as it was with God's ancient People, *a Day of Darkneſs and Gloomineſs*, and then God comforted his People with that gracious Promiſe, *I will pour out my Spirit upon all Fleſh.** So it pleaſeth God to ſend down the Comforter from Heaven into the Hearts of his People, while it is a dark Day with us upon temporal Accounts. May the Spirit of Judgment ſanctify the Frowns of God upon us to rebuke our Pride, our Covetouſneſs, our Luxury; and all thoſe fooliſh and hurtful Luſts, whereby we have been conformed to this World. And now we behold, the Curſe devouring the Earth, may

* Joel 2.

may we all unite in seeking the Blessings of the heavenly Paradise, where Satan & the Curse can never enter. That we may even now say with the Prophet, *Altho' the Fig-Tree shall not blossom —— and the Fields shall yield no Meat, the Flock shall be cut off from the Fold, and there shall be no Herd in the Stalls: yet I will rejoice in the Lord, I will joy in the God of my Salvation.*

But I forbear, and would only further say, that the remarkable Work of Grace begun and going on among us, gave Encouragement to me to study and preach the following Sermons. At first, I design'd to publish only upon the Head of Conviction of Sin, the Discourses upon which Subject it pleased God to own and bless much beyond my Expectation. May the Praise be given to that God who hath chosen the weak Things of the World, that no Flesh should glory in his Presence. Since that, I have been prevail'd upon to go on with the Subject, and also to publish the other Discourses; that we may see in some measure how the Spirit of God carrieth on his good Work in the Hearts of his People from legal Conviction to saving Conversion, and then sends forth Judgment to Victory, notwithstanding all Opposition from the Enemies of our Salvation. Sensible of the Defects which attend this Performance, I humbly commend it to God for His Blessing, beseeching him to teach us to Profit by all the Means of Grace which he gives us richly to enjoy.

Joseph Sewall.

THE *Holy SPIRIT* convinceth of Sin.

JOHN xvi. 8.

AND when He is come, He will reprove the World of Sin, and of Righteouſneſs, and of Judgment.

IN my laſt Turn at this Lecture, I conſider'd our Lord JESUS CHRIST as *exalted to be a Prince, and a Saviour, to give Repentance to Iſrael and Forgiveneſs of Sins*; from Acts 5. 31. I now proceed to ſhew you the great and comprehenſive Gift which our

Lord receiv'd of the Father, when he aſcended on high, the Gift of the HOLY SPIRIT, by whom He works Faith and Repentance in the Hearts of his People, and ſo prepareth them for all the Bleſſings of the Goſpel. And here our Lord aſſureth us that his Diſciples, and ſo his Churches would be great Gainers by his withdraw from them on Earth, to his exalted State in Heaven; for then, and not till then, ſhould the Spirit be given in a more plentiful and extenſive manner, in virtue of CHRIST's Interceſſion at the Father's Right Hand; and that to make Application of the Redemption purchas'd by Him, and to communicate all ſpiritual Bleſſings to his People, *Ver.* 7. *Neverthelefs, I tell you the Truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will ſend him unto you.* Accordingly we alſo read, that the *Holy Ghoſt was not yet given, becauſe that Jeſus was not yet glorified.* And we have the fulfilment of our Saviours Promiſe, Acts 2. 4. *v. They were all filled with the Holy Ghoſt*, in miraculous Gifts, particularly the Gift of Tongues, whereby the Apoſtles were qualified to preach the Goſpel to other Nations. And the Spirit of GOD was alſo pour'd out in an extraordinary manner as a Spirit of Grace and Conſolation, 41, 42. *v. Then they that gladly*

received

received his Word were baptized: and the same Day there were added unto them about three thousand Souls. And they continued stedfastly in the Apostles Doctrine and Fellowship, and in breaking of Bread and in Prayers But I return to the Text, in which we have the Errand on which the Holy Ghost is sent, and the Work he should perform in virtue of his Mission, described. For tho' the Three Persons in the adorable Trinity are *One* in the essential Perfections of the divine Nature, yet in the Covenant of Redemption, the Son voluntarily agreeth to fulfill the Father's Will by taking our Nature in the fulness of Time, and purchasing eternal Salvation for his People; and the Holy Spirit engageth that the saving Benefits of this Redemption shall be applied to all whom the God and Father of our Lord Jesus Christ, hath chosen in him before the Foundation of the World, that they should be holy, and without blame before him in love. Agreably it is here said, And when he is come, he will reprove, *&c. When he is come*, i. e. In the peculiar Manifestations of his gracious Presence; for in his divine Essence, the Spirit is immense and omnipresent. *Whither shall I go from thy Spirit*, Psal. 139. 7. *He will reprove the World of Sin*,--- Not only Jews but Gentiles. Possibly some may be stumbled that the Spirit is call'd the Comforter, and

then it is ſaid that he ſhould Reprove. But now, the Word is of a larger Signification, it ſignifieth *Advocate*, and is thus tranſlated by *Beza*. We have the ſame Word applied to Chriſt, 1 *Joh.* 2. 1. And accordingly, the Spirit is call'd *another Comforter* or Advocate, *Joh.* 14. 16. When our Lord aſcended to appear in the Preſence of God for his People, and tranſact their Affairs in the Court of Heaven as their Advocate with the Father; He ſent his holy Spirit to manage the Affairs of the Kingdom of Grace here upon Earth. And this Work of convincing Men of Sin well ſuits with this Character of an Advocate. As ſuch the Spirit of God ſhews Sinners that the Charge laid againſt them in God's Word is juſt, that the World may become guilty before God; and that Sinners ſelf-condemned may ſeek Juſtification by the Righteouſneſs of Jeſus Chriſt, and ſo be prepared for the Joy of God's Salvation. And this agreeth alſo with the Word here tranſlated *Reprove*, which ſignifieth to convince by evident Arguments and ſolid Reaſon. " I will convince them of their Sins, and after reprove, admoniſh and check them for the ſame " And there's then a particular Sin mentioned, Cont. *v.* 9. *Of Sin, becauſe they believe not in me.* The hainous Sin of the *Jews* in that Day was, that they rejected Jeſus Chriſt the *Meſſiah* promiſed

promiſed to their Fathers, and ſent to them as the only Name whereby they could be ſaved. *He came unto his own, and his own received him not*, Joh. 1. 11. Saving a Remnant according to the Election of Grace. *Becauſe of unbelief, they were broken off*, Rom. 11. 20. Accordingly when the Spirit of God was poured out, and *Peter* preached to them, *Acts* 2. He charg'd them home with the great Sin of rejecting and crucifying the Lord of Glory; upon which many are pricked to the Heart, and ſay in deep Concern, *Men and Brethren, What ſhall we do?* 37 *v.* And doth not this Sin of Unbelief much prevail in this Age? Many ſeem to be inſenſible how great the Evil of this Sin is, tho' the Word of God declareth, that *He who believeth not God, hath made him a liar, becauſe he believeth not the Record that God gave of his Son*, 1 Joh. 5. 10. It's to be fear'd that there are many under the Goſpel, who ſatisfy themſelves with an outward Attendance on religious Duties, while they refuſe to ſubmit to Chriſt, and neglect his great Salvation. But now, when the Spirit of God convinceth Men of Sin, He will ſhew them the great Evil of an Heart of Unbelief, and make them ſenſible of this, that *he who believeth not the Son, ſhall not ſee Life; but the Wrath of God abideth on him.* Again, The Spirit reproveth of

Righteouſneſs. He will convince Men that *Jeſus* who ſuffered an accurſed Death as if he had been the vileſt Malefactor, being crucified between two Thieves, is indeed the *juſt One*; and ſuffered the Juſt for the Unjuſt, that he is the Lord our Righteouſneſs. He will convince Sinners that they can't be juſtified but by the Righteouſneſs of Chriſt received by Faith. Now his going to the Father was a Demonſtration of this, that he was Jeſus Chriſt the Righteous, and had fulfilled all Righteouſneſs. —— *And of Judgment.* That all Judgment is committed to the Son as Lord and Chriſt, and that he hath Power as Mediator and in virtue of His Obedience unto Death, to caſt down Satan from his uſurped Throne, and deliver poor Sinners from his deſtroying Power. Agreably where our Saviour ſpeaks of his being lifted up upon the Croſs, He ſays, *Now is the Judgment of this World: Now ſhall the Prince of this World be caſt out*, Joh. 12. 31.

Having thus explain'd the Words of my Text; I return to conſider that Part which I purpoſe more particularly to ſpeak to; the Work of the Spirit in reproving Men of Sin.

DOCT

DOCTRINE.

IT is the Work of the Holy Spirit, to convince and reprove Men of Sin.

The Spirit of God is the great Diſpenſer of common and ſaving Grace. There is a *ſaving Conviction* of Sin, which the Spirit of God works in the Hearts of Men when he enlightens them to diſcern ſpiritual Things after a ſpiritual manner. When God gives them the Light of the Knowledge of his Glory, they ſee that Evil in Sin as it is contrary to him, his Nature and revealed Will, which cauſes them to mourn for it with that godly Sorrow which worketh Repentance to Salvation. *Now mine Eye ſeeth thee. Wherefore I abhor my ſelf, and repent in Duſt and Aſhes,* Job 42. 5, 6. They look unto Jeſus as pierced by their Sins and mourn, *Zech.* 12. 10. Thus it is when the Spirit of Grace converts Men, and turns them from Sin to God, by working a ſaving Change in their Hearts. And there is a *legal Conviction* which the Spirit of God works in the Hearts of Men before Converſion, whereby they are awakened out of their carnal Security in Sin, and bro't under deep Concern about Deliverance from it as a deſtroying Evil. Now it is a matter of the greateſt Importance to ſuch as are under this Work, that

that it be carried on till it iſſue in a ſaving Converſion to God. For the divine Spirit, who acts with ſovereign Liberty, may be provok'd to depart, and leave Men to periſh in their Sins. Thus the Spirit of God ſtrove with the Sinners of the old World, whoſe departed Spirits are call'd *Spirits in Priſon*, 1 Pet. 3. 19. Their Bodies were deſtroy'd by the Flood, and their Souls are now ſhut up in Hell, where they are kept in durance to the Judgment of the great Day. And indeed it is plain from Scripture that theſe lower Workings of the Spirit, if I may ſo call them, have been in ſome preparatory to ſaving Converſion, while others have ſtifled them. I ſhall give you an Inſtance of each from the Word of God, to awaken your Hopes and Fears, the great Springs of human Endeavours. The rough and hardy *Jaylor* came trembling, and fell down before *Paul* and *Silas*, ſaying, Sirs, *What muſt I do to be ſaved?* They anſwer, *Believe on the Lord Jeſus Chriſt, and thou ſhalt be ſaved.* And it ſeems the Spirit ſoon converted him, even that ſame Night; yea gave him the Joy of God's Salvation. *He rejoyced, believing in God with all his Houſe*, Acts 16. 29,---34. O that this may be the happy Caſe of the many now under Convictions! *Felix* alſo trembled, as *Paul* reaſoned of Righteouſneſs, Temperance, and Judgment to come,

Acts

Acts 24. 25. Behold the Judge quaking for Fear before his Priſoner! We may well ſuppoſe a greater than *Paul* was there, even the *Judge of all the Earth*, reproving this Man for his Crimes by the Spirit accompanying *Paul's* faithful Miniſtry: But then he unhappily endeavour'd to put off his Convictions by ſaying to *Paul*, *Go thy way for this Time; when I have a convenient Seaſon, I will call for thee.* And for ought any thing that appears, the Spirit ceaſed ſtriving with him. We read indeed that *Felix* ſent for *Paul* again; but not to hear the Word of God, and inquire how he ſhould improve his Convictions; but becauſe he hoped that Money ſhould have been given him of *Paul*, that he might looſe him, *v.* 26. A baſe Thing indeed! And after two Years, to ſhew the *Jews* a Pleaſure, he left *Paul* bound, *v.* 27. Upon the whole, it is highly probable, that the convenient Seaſon, he pretended to wait for, never came. O it is a dangerous Thing to reſiſt the Spirit of God ſtriving with us, and as it were bid him depart from us!

I would now ſpeak particularly to the Doctrine under theſe following Heads;

I. The Holy Spirit is the Author of this Work of Conviction. *II.* We may conſider the Means he uſeth to convince Men of Sin.

Sin. *III.* Offer ſome Deſcription of this Work of Conviction.

I. THE Holy Spirit is the Author of this Work of Conviction.

That there is ſuch a Work going before and preparatory to ſaving Converſion in God's choſen People, is evident from Scripture and Experience. The Son of Man is come to ſeek and ſave that which was loſt; and the *Prodigal Son* is repreſented as ſenſible of his periſhing Condition, before he reſolveth to *ariſe and go to his Father*,... Luke 15. 17, 18. And our compaſſionate Redeemer inviteth them that *labor and are heavy laden to come to him for reſt*, Matth. 11. 28. And we find from Examples upon Record in Scripture, as well as of later Date down to our own Times, that God takes this Courſe with Men, convincing them of Sin and bringing them under a deep Concern about their Souls before he grants them the Joy of his Salvation. Now whatever *Inſtruments* may be uſed in this Work, we muſt acknowledge that the Spirit of God is the *great Efficient*. He ſtriveth with Men, *Gen.* 6. 3. And accordingly *Stephen* charged his Hearers with the great Sin of reſiſting the Holy Ghoſt, *Act.* 7. 51. How ſharp were his Arrows in their Hearts who heard *Peter's* Sermon upon occaſion of the wonder-

wonderful Effuſion of the Holy Ghoſt in the Day of *Pentecoſt*: *Act.* 2. They were *pricked in their Heart*, 37. *v.* And in a little Time ſeem to have been ſubdued to the Obedience of Faith. Agreably, the Spirit of God is called a Spirit of Bondage, Rom. 8. 15. *Ye have not received the Spirit of Bondage again to fear.* Indeed the holy Spirit can't be the Author of Sin whereby Men are brought into Bondage; but then He makes Sinners ſenſible of this cruel Bondage, and brings them to groan after Deliverance.

II. We proceed to conſider the Means which the Spirit of God uſeth to convince Men of Sin.

1. *THE great Inſtrument is the Word of God.*

And accordingly the Word is call'd the *Sword of the Spirit*, Eph. 6. 17. *All Scripture is given by Inſpiration of God, and is profitable for Doctrine, for Reproof, for Correction*, 2 Tim. 3. 16. But then the ſame Spirit that moved thoſe holy Men who wrote the Scriptures, muſt accompany them with his divine Influence; or there will be ſad Occaſion to take up that Lamentation, *Who hath believed our Report? and to whom is the Arm of the Lord revealed?* Iſa. 53. 1. When the Spirit is withdrawn, we find that the Miniſtry of the Word has little

or

or no good Effect upon the Hearts of Sinners. They are unmov'd as the Seats they ſit upon: Their Ears are heavy and their Eyes ſhut, *Iſa.* 6. 10. But when this almighty Spirit is pleas'd to take his Word into his own Hand, and wound the Sinners Conſcience with it, he can no longer make light of the Commands or Threatnings; they come home to him, and reach his very Heart: *He is convinced of all, he is judged of all,* 1 Cor. 14. 23. He is convinced of the Sins whereby he hath tranſgreſſed God's holy Law, and his Heart condemneth him for them. Now the Word of God *is quick, and powerful, and ſharper than any two edged Sword, piercing even to the dividing aſunder of Soul and Spirit, and of the Joynts and Marrow, and is a Diſcerner of the Thoughts and Intents of the Heart,* Heb. 4. 12. The Law of God is call'd a *fiery Law,* Deut. 33. 2. And it may well be ſo call'd, not only as it was deliver'd out of the midſt of the Fire, from the burning Mountain; but alſo, as in it we have God's burning Wrath, and fiery Indignation againſt Sinners revealed from Heaven. Accordingly when the Word of God is accompanied with the Spirit, and ſo comes with Power upon the Hearts of Sinners, they feel Pain and Anguiſh, and are ſenſible of the deadly Wounds Sin hath given them. *Is not my Word like as a Fire, ſaith the Lord?*

and

and like a Hammer that breaketh the Rock in Pieces? Jer. 23. 29. When the Spirit takes it into his Hand, he breaks the Sinners carnal Confidences. By the *Law* is the *Knowlege of Sin*, and by it the Spirit reproves Men for their Sins, and convinceth them of their loſt periſhing Condition as Tranſgreſſors of God's Law. So ſharp and cutting were God's Reproofs of his ancient People by his Word in the Mouth of his holy Prophets, that he ſays, *Therefore have I hewed them by the Prophets: I have ſlain them by the Words of my Mouth*, Hoſ. 6. 5.

2. The Holy Spirit convinceth and reproveth Men of Sin by *God's providential Diſpenſations, particularly by afflictive Providences.*

Sometimes the Holy Spirit makes uſe of the divine Goodneſs to lead Sinners to Repentance, *Rom.* 2. 4. And draweth them as with the Cords of a Man, and Bands of Love. Agreably it is promis'd that the Children of *Iſrael*, ſhould *fear the Lord, and his Goodneſs* in the latter Days, *Hoſ.* 3. 5. But I am now conſidering the Reproof given by Afflictions. When Sinners reſiſt the Spirit ſpeaking to them in and by his Word, he ſometimes takes the Rod, and teacheth them as *Gideon* taught the Men of *Succoth* with Briars and Thorns of the Wilderneſs. And when they are thus torn and wounded, they are bro't to conſider what an evil Thing Sin

is, and their need of a Saviour to deliver them from it. Thus God ſaid to his ancient People by the Prophet *Jeremiah*. *Thine own Wickedneſs ſhall correct thee, and thy Backſlidings ſhall reprove thee: know therefore and ſee, that it is an evil Thing and bitter that thou haſt forſaken the Lord thy God, and that my Fear is not in thee, ſaith the Lord God of hoſts.* Chap. 2, 9. Outward Proſperity is apt to make Men careleſs and ſecure; to ſay with the Church of the *Laodiceans*, *I am rich, and increaſed with Goods, and have need of nothing.* But now, When God brings Men into Straits and under Difficulties, He ſometimes awakeneth them to a ſerious Reflection upon their ſpiritual Poverty, Miſery and Wretchedneſs, *I ſpake unto thee in thy Proſperity, but thou ſaidſt, I will not hear: this hath been thy manner from thy Youth, that thou obeyedſt not my Voice. The Wind ſhall eat up all thy Paſtors, and thy Lovers ſhall go into Captivity, ſurely then ſhalt thou be aſhamed and confounded for all thy Wickedneſs*, Jer. 22. 21, 2. And thus it was with *Ephraim* when he bore the Reproach of the Sins of his Youth under God's Chaſtiſements, Jer. 31. 18. *I have ſurely heard Ephraim bemoaning himſelf thus, Thou haſt chaſtiſed me, and I was chaſtiſed, as a Bullock unaccuſtomed to the Yoke: turn thou me and I ſhall be turned; for thou art the Lord my God.* Tho' theſe Words nextly refer to God's People, they

they may be fitly applied to particular Persons. When God corrects Men, and by his Spirit opens their Ears to Discipline, he shews them the Necessity of their turning to God, and maketh them concern'd to obtain converting Grace. *Turn thou me*——. O that this may be the happy Case of the many young People who are under Convictions at this Time! *Dear Children!* Ask the Spirit of Grace as a Spirit of Regeneration and Adoption, that you may have your weary Souls reviv'd with that good Word which followeth, *v.* 20. *Is Ephraim a dear Son? is he a pleasant Child? for since I spake against him, I do earnestly remember him still: therefore my Bowels are troubled for him: I will surely have Mercy upon him, saith the Lord.* But to return, When Persons are secure, God cometh upon them, takes away their Health, and brings them seriously to consider their latter End. God shaketh me over the Grave, says the awakened Sinner, and what will become of me, if I die in my Sins, if I die out of Christ? Again, God comes & taketh away their earthly Goods, and so convinceth them of the Evil of trusting in uncertain Riches, and awakens them to seek that good Part which can't be taken away. Again, God bereaveth Men of their near and dear Friends, and so quickens them to seek the Favour and Friendship of the eternal God, making them taste the Bitterness of Sin as it hath brought

Death into the World, and ſhewing them the Vanity of Creatures. We read of thoſe Sinners, Pſal. 78. 34, 5. *When he ſlew them, then they ſought him: and they returned and enquired early after God. And they remembred that God was their Rock, and the high God their Redeemer.* And was it not thus with this People in the Time of the EARTHQUAKE, when God threatned to ſend us down quick into the Pit? Did not Multitudes tremble as the *Jailor*, and inquire with great Concern, what muſt we do to be ſaved? How did People flock to God's Houſe, and with what aw did they attend to his Word, while the Foundations of the Earth were ſhaken under us! Yea, I humbly apprehend that there is Reaſon to believe that the mighty Voice uttered from the deep Places of the Earth, together with the ſtill Voice of God's Word, was ſanctified not only for the Conviction, but alſo for the Converſion of Numbers of People, by the Spirit of God. So far as we can judge, there were a Number, whom the Terrors of that dreadful Night awakened, whom the Spirit effectually call'd. While it is to be fear'd that the Impreſſions made on a far greater Number wore off, and dyed away. I the rather mention this remarkable Providence, becauſe I apprehend that the Time of it was a Seaſon in which God was pleaſed in a general and extraordinary manner to ſtrive with this People

People. Since that we have been visited with a very mortal Sickness, in which God hath cut off many of our Children; but I cannot learn that People have been awakened in any Proportion to the exceeding Awfulness of the Judgment.

3. The holy Spirit makes use of *His Works of Grace to convince and awaken Sinners.* At sometimes the Spirit is awfully restrain'd, and then Conversions are rare and doubtful. At other Seasons, God is pleas'd to pour out His Spirit upon his People, and then his Works of Grace, are as the Light which goeth forth. Many ask the Way to *Zion*, with their Faces thitherward, and not a few declare God's Works of Grace towards them with rejoicing. Convictions and Conversions become more frequent and apparent, so far as our Judgment reacheth. It is true, the saving Conversion of others can't be certainly known by us in the ordinary Way, because we are not able to look directly into the Heart, but must judge by outward Appearances. And therefore we ought to exercise Judgment with Charity. But then there are sometimes Fruits of the Spirit so evident, that they can't be conceal'd or denied. There is the *Manifestation of the Spirit* in his divine Operations, 1 *Cor.* 12. 7. Persons that were before quiet in their Sins and unconcerned, are so awakened that they can't stifle their Convictions, nor

conceal their Diſtreſs; but are made to cry out, *What ſhall we do*? How ſhall we eſcape the Wrath to come? And when a Son or Daughter, or any other in a Family are thus wrought upon, the Houſe is alarm'd with it, and thus their Friends and Acquaintants are happily preſs'd with Concern about their own Souls by the Convictions of others, when the Spirit of God is pleas'd to uſe them as Means for this End. And when ſuch a Work of Grace ſpreads and increaſeth thro' the good Hand of God upon his People, it will be ſtill more obſervable, and ſuch as are conſiderate, will be ready to ſay admiring, What hath God wrought! Yea, all that behold it, muſt now ſee, if they will open their Eyes, that there's more in Religion than a lifeleſs Formality, and outward Attendance on Ordinances. When the Work of God is thus reviv'd among a People, the Form of Godlineſs will be animated with the inward Life and Power of it. God's own Children will be quicken'd to ariſe and trim their Lamps, that their Light may ſhine before others. And ſuch as were Strangers to Religion before, will now preſs into the Kingdom of Heaven. That Deſcription well agreeth to ſuch a Seaſon. *The Kingdom of Heaven ſuffereth Violence, and the Violent take it by Force*, Matth. 11 12. The Miniſters of Chriſt will be encouraged and enlivened in their Work, and ſuch as are un-

der Convictions will be awakened to a more diligent Attendance on the Word and Ordinances. Now ſuch things as theſe, under the Influence of the bleſſed Spirit, muſt have an happy tendency to rouſe the ſleepy ſecure Sinner, and reprove him for his criminal Indifferency in the great Concerns of his Soul. And thus the holy Spirit maketh uſe of the Works of his Grace to convince Men of their Sin and Danger, while they behold a great Alteration in others for the better; but have not felt the like in themſelves. That God who formeth the Spirit of Man within him, hath *faſhioned their Hearts alike*; ſo that as in Water, Face anſwereth to Face; *ſo the Heart of Man to Man.* Pſal. 33. 15. Prov. 27. 29. Whence ariſeth a kind of Sympathy and Affection reſpecting each other; ſo that what toucheth the one, affecteth the other. And this is in an eſpecial manner obſervable in ſuch as are near and dear to each other. When the Child is in Diſtreſs, the tender Parent is preſently touched with the feeling of it's Sorrow: When the Brother crieth out in Anguiſh of Soul, the kind Siſter can't forbear to condole with him. Accordingly, When it pleaſeth the holy Spirit to uſe theſe Inclinations and Affections in Men as Means, good Impreſſion, by the divine Bleſſing, wonderfully propagate and multiply. This I find obſerv'd by a Reverend and dear Brother, in his *Narrative*

rative of the ſurpriſing Work of God in the Converſion of many hundred Souls in *Northampton*, and the neighbouring Towns, *&c.* "There is no one Thing that I know of that God has made ſuch a Means of promoting His Work amongſt us, as the News of others Converſion; in the awakening Sinners, and engaging them earneſtly to ſeek the ſame Bleſſing, and in the quickening of Saints."* And as more lately, we have receiv'd *good News* of this kind from more diſtant Places upon this Continent; ſo I can't but hope that God's ſending one and another of his Servants among us who had been perſonally acquainted with theſe later wonderful Works of Grace, together with their very laborious and fervent Preaching, and the Miniſtry of others his Servants; has been bleſs'd to convince many of their Sins, and awaken them to a ſerious Concern about their Souls. Yea, It is hopeful that there are a Number converted, and brought home to Chriſt. Let us give the Praiſe to the God of all Grace: And let Paſtors and Parents, and other Chriſtians in their ſeveral Places uſe their beſt Endeavours to forward this good Work; for tho' the Work is the Lord's, and he alone can carry it on with victorious Succeſs; yet he delights to uſe his People as Inſtruments,

* *See* Mr. Edwards's *Narrative*, P. 39.

and

and expects that in the way of Duty they ask His Bleſſing in the more plentiful and extenſive Effuſions of his Spirit. Thus when God had promiſed to give his People a *new Heart*; *to put his Spirit within them*, and cauſe them to walk in his Statutes: He adds, *I will yet for this be enquired of by the Houſe of Iſrael, to do it for them*, Ezek. 36. 37.

III. The 3d Head is *to give ſome Deſcription of this Work of the Spirit in Conviction*

I ſhall at preſent, only obſerve a few Things in general relating to it,

This Work of the Spirit is by Divines commonly call'd *Preparatory*, as it goeth before ſaving Converſion, and is wrought in order to it, reſpecting ſuch as are afterwards effectually call'd by the Spirit. By this Work, ſays the excellent Mr. *Norton*, "We underſtand certain inherent Qualifications, coming between the carnal Reſt of the Soul in the State of Sin, and Converſion wrought in the Miniſtry both of the Law and Goſpel, by the common Work of the Spirit concurring; whereby the Soul is put into a miniſterial capacity of believing immediately, *i. e.* of immediate receiving the Lord Jeſus Chriſt". This is the order in which God proceeds in the Work of his Grace on the Souls of ſuch as are grown to Years of Underſtanding: He maketh them ſenſible of their Sin and Miſery,

and

and ſo brings them to ſeek *Jeſus* who ſaveth his People from their Sins, and to ſubmit to him. Indeed this Work is neither the efficient nor meretorious Cauſe of their ſaving Converſion; however in this Way God awakeneth his People to a diligent Attendance on the Means of Grace, till he ſhall work in them to will and to do, and make them his *willing People, in the Day of his Power.* And here, we may obſerve that we muſt not preſume to limit and reſtrain the infinite Spirit of God in this matter, who is call'd the *free Spirit*, Pſal. 51. 12. No doubt there may be great Variety as to Degrees of Terror, as to the Time Perſons are kept under it, and the like. And we muſt take heed that in this reſpect we do not make our particular Experiences general Rules to judge of the State of Men *God opened the Heart of Lydia*, and the *Jailor came trembling* with the utmoſt Conſternation. And it hath been obſerved that ſome have been kept under a Spirit of Bondage for a conſiderable Time, while other convinced Sinners have been in a ſhort Time ſurpris'd with a Viſit from the holy Spirit of God as a Spirit of Adoption, which ſuppoſeth the New-Birth. Again, as to outward Expreſſions of deep Concern in Tears, wringing the Hands, *&c.* Perſons under like inward deep Concern of Mind may conſiderably differ according to different Conſtitutions and Tempers. Again, Some may have been

been more hainous Tranſgreſſors than others, and God may impreſs their Minds with terrible Fears in ſome Proportion. Again, It's no improbable Suppoſition, that ſome have been converted in early Childhood before they were capable of giving a diſtinct Account of this Work. Nor need it ſeem ſtrange, if ſuch as have been favour'd with a pious Education and good Impreſſions from their Childhood, ſhould be more at a loſs in this Matter, than ſuch as have been ſuddenly ſurpris'd as *Saul*, while going on in open Rebellion againſt God, and ſo knock'd down under the fearful Apprehenſions of his Wrath, and then rais'd with the wonderful Manifeſtations of the free Grace of God in Jeſus Chriſt ſuper-abounding where Sin had abounded. Therefore ſuch as find upon ſtrict and impartial Examination, that they abhor themſelves for Sin as it is contrary to the declarative Glory & revealed Will of God, and ſo turn from all Sin unto God, as their chief Good and highеſt End; that they are willing to ſubmit to Chriſt as their Prince and Saviour, truſting only to his Righteouſneſs for their Juſtification before God, and taking his Yoke upon them: I ſay, theſe Perſons ought not to diſtreſs themſelves, becauſe they can't give ſuch a diſtinct Account of the Time and Manner of this Work of Conviction, as ſome others can; nor yet have experienc'd ſo great Terrors as others have felt before they were

born

born of the Spirit. Such as have been made ſenſible of their loſt and periſhing Condition by the Fall, and then made willing to receive Jeſus Chriſt in all his Offices as their only Saviour; have the Things found in them which go before, and accompany Salvation; and ſhould be encourag'd to truſt in the Name of the Lord, and ſtay upon their God. However, It is happy for ſuch as are able to give a more clear and diſtinct Account of the peculiar Seaſon and Manner of this Work of the Spirit; for this has a tendency to bring their Minds to a better Settlement as to their Aſſurance of the ſaving Work of Grace wrought after it. On the other hand, Perſons who have been under great Terrors, and now receive the Word with Joy, muſt rejoice with holy Fear, and look to it that they have that contrite and humble Spirit with which the high and lofty One dwells, to revive the Spirit of the humble, and the Heart of the contrite One; For there is a Joy which is no true Sign of ſaving Converſion. The ſtony-ground Hearers we have deſcrib'd by our Lord, who ſearcheth the Heart, Matt. 13. 20. *He that received the Seed into ſtony Places, the ſame is he that heareth the Word and anon with Joy receiveth it*: The ſtony Heart was not taken away, nor was there any Root of ſaving Grace; and according in Time of Trial they wither'd. And thus there's no ſaving Virtue in legal Terrors or convi-

convert Men; this Change is wrought according to the exceeding greatneſs of God's Power. However, neither do I ſpeak theſe Things to damp their Joy who upon their Converſion may have receiv'd the *Spirit of God to witneſs with their Spirits, that they are the Children of God.* And I make no doubt but this is the happy Caſe of many, when the Spirit is poured out plentifully. When there were *Three Thouſand* Souls added, we read that *they gladly receiv'd the Word*, Acts 2. 41. But then, I am concern'd that we may all obey that Word, and obtain the Benefit of it. *Let every Man prove his own Work, and then ſhall he have rejoicing in himſelf alone, and not in another*, Gal. 6. 4.

I would only further ſay at preſent, that when the Spirit of God convinceth Men of Sin, he ſhews them the guilt and deſtroying Power of their Sins; maketh them ſenſible of their Miſery and Danger as they lie expoſed to the Curſes of the Law, and brings them to ſeek Deliverance with earneſtneſs and deep Concern. And thus the Spirit prepareth them to hearken to the gracious Invitations and Offers of the Goſpel, while he alſo ſhews them their utter Inability to come up to the Terms of the Goſpel in their own ſtrength, and their great Unworthineſs that God ſhould work in them to will and to do. And therefore, that if they are ſav'd, it muſt be from the free ſovereign Grace of God,

who has Mercy on whom he will have Mercy. And as to ſuch whom the Spirit of God converts, he changeth their Hearts, renews them in the Spirit of their Minds reſpecting every Power of the Soul; and ſo perſwadeth and enableth them to Truſt in Jeſus Chriſt *as the only Name given among Men whereby we muſt be ſaved*; taking their Encouragement from the Grace of God, the Merits of Chriſt, and free Offers of the Goſpel. When Chriſt is thus formed in the Heart, the poor Creature ſo highly favour'd, is ready to cry out, Lord this Salvation is too great and good for me; but thou art worthy to be believed and obey'd, and nothing is too great or wonderful for thee. *Be it unto me according to thy Word.*

APPLICATION.

USE 1. *Let us pay divine Honour to the holy Spirit, and give Him the Glory of His Works of Grace.*

His Preſence with God's People is better to them, even then the bodily Preſence of Chriſt upon Earth; for our Saviour aſſur'd his Diſciples that it was expedient for them that he ſhould go away, that the *Comforter might come unto them.* And He is the Diſpenſer of all Grace. The Love of God is ſhed abroad in the Heart, and the Grace of our Lord Jeſus Chriſt brought home to the Soul, by the Communion of the Holy Ghoſt. We are bleſſed

in His Name; common and saving Grace are communicated by him to perishing Sinners: and therefore we ought to ascribe Blessing and Glory and Honour to him, who is *called God*, Act. 5. 3,4. *There are Three that bear record in Heaven, the Father, the Word, and the Holy Ghost: and these Three are One*, 1 Joh. 5 7. Let us then fall down and worship that God who is the Father and the Son and the Holy Ghost. And let us be sensible that the Application of the Redemption purchased by Christ is from the Holy Spirit. When we behold many convinced of Sin, and some in a judgment of Charity converted; let us look above Men and Means, and say, *Not unto us, O Lord, not unto us, but unto thy Name be the Glory.* We have in a publick and solemn manner sought the Lord for this great Gift, and now we should bless God for it, and beseech Him to give his Spirit more abundantly.

2. Is it the Spirit of God who reproveth Men of Sin? *Learn the dangerous State of such as are secure in Sin, or stifle their Convictions.*

It's a dreadful Thing for Men to be suffer'd to have an accursed quiet and false Peace in the Ways of Sin, Luk. 11. 21. *When a strong Man armed keepeth his Palace, his Goods are in Peace.* Alas! Satan ruleth in the Hearts of these miserable Creatures without controul, and they are led Captive by him at his Will.

They hug their Chains, and are unconcern'd about Deliverance, while they are permitted to enjoy the Pleaſures of Sin without remorſe of Conſcience. *They ſport themſelves with their own Deceivings*, 2 Pet. 2. 13. And God threatens to bring ſudden and irrecoverable Ruin upon them. *When they ſhall ſay, Peace and ſafety; then ſudden Deſtruction cometh upon them, as travail upon a Woman with Child, and they ſhall not eſcape*, 1 Theſ. 5. 3. And it is a very dangerous Sign when Perſons are continued under the Means of Grace, and yet are ſleeping in carnal Security: They ſleep as on the Top of a Maſt, and are in Danger every Moment of falling, and of being drown'd in eternal Perdition. O hear God's Voice then without Delay, leſt you liſt up your Eyes in Torments, and in utter Deſpair behold a vaſt Gulph fix'd between you and the Seat of the Bleſſed! *Awake thou that ſleepeſt, and ariſe from the dead, and Chriſt ſhall give thee Life*, Eph. 5, 14. O cry to God for his Spirit to convince and convert you! For ſurely, it's better to endure ſome preſent Pain and Diſtreſs, while yet there is Hope; than to be ſhut out into outer Darkneſs, where is weeping and gnaſhing of Teeth forever. O let me not ſeem to you, while thus warning you to flee from the Wrath to come, as *Lot* to his Sons-in-law, as one that mocketh! *Lot went out, and ſpake unto his Sons in law, which married his Daughters, and ſaid, Up, get*

et ye out of this Place; for the Lord will de-
ſtroy this City: but he ſeemed as one that mocked
nto his Sons in law, Gen. 19. 14. Thus we
may ſuppoſe they ſlept ſecurely that Night;
but what came in the Morning? *The Lord*
ain'd upon Sodom and upon Gomorrha Brim-
one and Fire from the Lord out of Heaven,
4 v. And when the Fire from Heaven had
deſtroyed their Bodies, their miſerable Souls
were caſt into Hell. *Even as Sodom and Go-*
morrha, and the Cities about them, in like
manner giving themſelves over to Fornication,
and going after ſtrange Fleſh, are ſet forth for an
Example, ſuffering the Vengeance of eternal
Fire. Jude *v.* 7. O eſcape for your Lives
hen this Night, leſt by to Morrow you be
onſumed! Or have you been favour'd with
onvictions, but have ſtifled and loſt them?
an you remember when the Spirit of God
oved on your Hearts, exciting you to pray,
nd attend to the preaching of the Word;
o put away Sin, and to reform your Lives?
ut now theſe good Motions ceaſe, and the
pirit is departed from you. Is this your un-
appy State? Know it, Your Caſe is very
azardous, yet not deſperate. Fear then,
ſt God ſhould puniſh you with the *Mentha't*
e ſettled on their Lees. Juſtify God in this
latter, and confeſs that you have greatly
n'd by vexing his good Spirit. At the ſame
ime, take heed and beware of going on deſ-
rately in your Sins, as if there was no Hope.

Even ſuch as you have found Mercy. Seek to God then the more earneſtly to revive his Work in your Souls. Be the more ſenſible from this of the deep Corruption of your Hearts, and of the Enmity of your carnal Minds againſt God; and deprecate that dreadful Judgment of judicial Blindneſs and hardneſs of Heart. Bemoan your ſelves, and ſay, *O that it was with me, as in Months paſt!* And let that be your earneſt and continued Prayer, *Caſt me not away from thy Preſence; and take not thy holy Spirit from me.*

3. *Let ſuch as are under the Convictions of the Spirit, bleſs God for them; and in the uſe of all proper Means ſeek the Lord that theſe may end in a ſaving Converſion.*

Hath God ſent his Spirit to convince you of Sin, and ſhew to you your need of a Saviour? Be encouraged to ask the holy Spirit to reveal Chriſt unto you, as the *Lord your Righteouſneſs*; that you may embrace Him as he is freely offer'd in the Goſpel. Are you brought to attend God's Word with Fear and Concern? O ſeek the inward and effectual Call of the Spirit! that you may now ſay, Speak Lord, for thy Servant heareth. Hear the Words of our Saviour, and let them ſtrengthen the Hands which hang down and confirm the feeble Knees, when you may be ready to faint and wax weary in your Mind. Luke 11. 9. *Ask, and it ſhall be given you: Seek, and ye ſhall find: Knock, and it ſhall be open*

pened unto you. v.11. *If a Son ſhall ask Bread of any of you that is a Father, will he give him a Stone? or if he ask a Fiſh, will he for a Fiſh give him a Serpent?* v.13. *If ye then being evil, know how to give good Gifts to your Children: how much more ſhall your heavenly Father give the holy Spirit to them that ask him?* Now your Converſion is hopeful. You are not far from the Kingdom of God. O ſtrive to enter then, looking to God to work in you, both to will and to do of his good Pleaſure! And take heed you do not *quench the Spirit* by returning to your Sins, or to your ſinful Companions. Now follow hard after God by a conſtant and diligent Attendance to the Means of Grace. Be frequent and fervent in *Secret Prayer*, confeſſing your Sins and crying for Mercy in the Name of Jeſus Chriſt. Get alone, think upon your Ways, and *meditate* upon divine Things. *Study the Word of God*, which is perfect, converting the Soul; and take heed how you hear it. For *Faith cometh by hearing, and hearing by the Word of God*, Rom. 10. 17. Wait at the Poſts of Wiſdom's Doors, and labour to be found in thoſe Ways in which Chriſt walks. And yet take heed and beware of depending on your religious Duties and outward Reformations. Say with your ſelf, An Intereſt in Chriſt I muſt have; and accordingly while you uſe the Means, ſeek Reſt to your Souls in Him. Be willing to bear the

Spirit's

Spirit's Reproofs, tho' ſharp and pungent; but if Terrors be overbearing, beſeech the Lord that he would not lay more upon you, than he ſhall enable you to bear. Indeed there may be ſome few ready to comp'ain with *Heman, While I ſuffer thy Terrors, I am diſtracted.* But bleſſed be God! This is not the ordinary Caſe. And where the regular uſe of Reaſon hath been diſturbed, I am ſatisfied it was not ſo much from any direct Impreſſions of the good Spirit of God, as from natural Diſorders of Body, or moral Diſtempers of Mind. Our gracious God would not have, no not the *inceſtuous Corinthian, ſwallowed up with over-much Sorrow,* 2 Cor. 2. 7. However, Pray God to ſhew you the Plague of your own Heart, and be ſenſible that the Wound Sin hath given you is incurable, unleſs it will pleaſe the great God our Saviour to be the *Phyſician.* Accordingly, deſpairing in your ſelf, Look to *Jeſus,* and ſay, Lord, if thou wilt, thou canſt make me whole. Thy Blood cleanſeth from all Sin, and thy divine Spirit is able to apply it. *Heal my Soul, for I have ſinned againſt Thee.* If *Satan* tempt you to return to your carnal Security, or to deſpair as if your Sins were ſo great that God would not pardon them; reſiſt him, and cry to God to *bruiſe him under your Feet.* And labour to be furniſhed with pertinent Texts of Scripture whereby you may anſwer and confute ſuch evil Suggeſtions,

ſtions. Thus if you are tempted by Satan your own Luſts, to return to your Evil urſes; anſwer, It is written, *If any Man aw back, my Soul ſhall have no Pleaſure him*, Heb. 10. 38. Or if tempted to ſay, ne Iniquity is greater than that it may be rgiven; anſwer, It is written, *Come now d let us reaſon together, ſaith the Lord: tho' r Sins be as Scarlet, they ſhall be as white Snow; tho' they be red like Crimſon, they ll be as Wool*, Iſa. 1. 18. And inſtead of elding to the Temptation, Plead with God the Words of *David*, *For thy Names ſake, Lord, pardon mine Iniquity: for it is great.* l. 25. 12. And do not perplex your ſelf if you had committed *the Sin againſt the ly Ghoſt*, which is unto Death. The good preſſions you now receive from the Spirit iving with you, make it evident that this is t your Caſe. Again, If you *ſeem to grow rſe and worſe* after conſiderable Labour d Striving, be not diſcouraged as if it was vain for you to ſtrive any longer. The rit of God rather diſcovereth to you more d more the deep Corruption of your Hearts, ich is an hopeful Symptom, and ſhould improv'd to convince you more thorowly your need of the infinite Power & Grace God to ſave you. And then, *If you are tinued for a conſiderable Time under this rk, and cant find Reſt*; do not grow im-ient, and ſay it is in vain to wait for the Lord

Lord any longer: But rather resolve that by his Help you will hope and wait for the Salvation of God. I pray consider, how long God hath waited upon you, it may be *Ten*, *Twenty*, or *Thirty* Years; and will you think it hard to wait upon God a few Months or Years? O be not so unreasonable and undutiful! It is of the Lord's Mercies you are not consumed, and it must be of his free undeserved Mercy, if you are saved. Certainly then you are well-treated, and have a rich Reward of all your Pains, if God shall come at the last and save you, even when this frail short Life is just expiring. Or, *If others awakened after you, obtain Grace and Comfort before you*; let not your Eye be evil, because God is good. Is it not lawful for Him to do what He will with his own? O take heed then and beware of entertaining hard Tho'ts of God! Lie down at the Foot of sovereign Grace, and wait God's Time without Murmuring and Complaint. Again, Are *blasphemous Thoughts injected*? Cast them out with Abhorrence, and be not dismayed. The evil One who casts these fiery Darts, must bear the Blame and Punishment. In a Word, *Do not perplex yourselves with anxious Inquiries about your Election.* This is absurd and prepostrous at this Time. Hear that Word then, *The secret Things belong unto the Lord our God; but those Things which are revealed belong unto us, and to our Children forever,*

that

at we may do all the Words of this Law, eut. 29. 29. Your Duty is plainly reveal'd; *ve Diligence to make your Calling and E-tion ſure: for if ye do theſe Things, ye ll never fall.* 2 Pet. 1. 10. Make re of the effectual Call of the Spirit, and en you may ſafely conclude that God has ved you with an everlaſting Love, and ſo wn you to himſelf. Let this great Work en be regarded as the One Thing needful: wever, let not your particular Calling be neg-ted in the Seaſon for it. Wherein you are l'd abide with God, attending this Buſineſs in Obedience to him. The Work of ur Salvation will be moſt likely to proſper, en every Duty is attended in it's Place and me. Upon the whole, *Do not conceal the ſtreſs of your Souls*; but be willing to ask and eive Advice in a Matter of ſuch great Im-tance. Seek the Help of your Paſtors, other experienc'd Chriſtians. But then, the diligent uſe of Means, let your Eye Cry be to the God of all Grace from om your Help muſt come. And en-rage your ſelves in this, that you are in Hands of a God infinitely good and gra-us, who has ſent the Lord Jeſus to *bind up broken-hearted.* Behold the Son of God nds at the Door and knocks, ſaying, *If any an hear my Voice, & open the Door, I will come to him, & ſup with him, & he with me,* Rev. 0. Lift up your Heads, O ye Gates, and be ye

lift

lift up, ye everlasting Doors, and the King
Glory shall come in. "O glorious Lord,
thou speak to them, by the inward Call of th
Spirit, and they will hear and obey thy Voic
Do thou who hast the Key of *David*, wh
openest, and no Man shutteth; Open the
Hearts, and make them thy willing People
the Day of thy Power. Thy Words a
Works. Speak the Word, and their So
shall live. Say to one and another that trem
at thy Word; Son, Daughter, be of good Co
fort your Sins are forgiven, go in Peace
And may you now hear that Word of yo
Compassionate Redeemer, *Come unto me,*
ye that labour, and are heavy laden, and I w
give you rest. Take my Yoke upon you, a
learn of me, for I am meek and lowly in Hear
and ye shall find rest unto your Souls, Matt
11. 28, 9. And dutifully answer, We co
unto thee; for thou art the Lord our God.

SERMO

SERMON II.

JOHN xvi. 8.

AND when he is come, he will reprove the World of Sin, and of Righteouſneſs, and of Judgment.

DOCTRINE.

IT is the Work of the Holy Spirit to convince and reprove Men of Sin.

I. The Holy Spirit is the Author of this Work of Conviction.

II. We conſider'd the Means which the Spirit of God uſeth to convince Men of Sin.

I proceed,

III. *To give ſome brief Deſcription of the Work of the Spirit in convincing and reproving Men of Sin.* Wherein I ſhall alſo conſider ſome of the Fruits of theſe Convictions.

Before I ſpeak particularly to this Head, I would obſerve to you, that the infinite Spirit of God hath the neareſt Acceſs to our Spirits which are his Creatures, and can make Impreſſions upon them as he pleaſeth: And he convinceth Sinners by an inward Application to the Powers of the Soul, the Underſtanding, Conſcience, &c. before a ſaving Change is wrought in the Heart.

1. In this Work of Conviction *the Spirit of God brings Home the Senſe of Sin and Guilt to the Heart and Conſcience of the Sinner.* And then his Spirit is wounded, and his Heart mov'd with Fear. Tho' Men will generally acknowledge that they are Sinners, yet alas there are many unconverted Perſons who flatter themſelves in their evil Ways as if Sin had not Dominion over them, and that were not walking in the Path of the Deſtroyer. Many are in a lamentable manner ignorant of the Strictneſs and Purity of God's Law, and at the ſame Time very much Strangers to their own deceitful Hearts. It ſeemeth that *Paul*, while a Phariſee, was not ſenſible that the firſt Motions of evil Concupiſcence were Sin. Rom. 7. 7. And *Ephraim* ſays, *In all my Labours they ſhall find no Iniquity in me that is Sin:* Tho' the Balances of Deceit were in his Hand, and he lov'd to oppreſs. *Hoſ.* 12. 7, 8. How many falſe Pleas and vain Excuſes do Men frame to blind

d bribe their Conſciences? whereby they e laid aſleep in carnal Security. *There is Way which ſeemeth right unto a Man; but e End thereof are the Ways of Death*, Prov. 12. So deceitful and deſperately wicked e the Hearts of Men. But when the Spirit God comes with the Word to ſhew Men eir Iniquity, he detects and lays open this eceit, and maketh the Sinner know that has offended the holy, heart-ſearching d, and ſtands condemned by His righte- Law. Conſcience is awakened to do it's fice, and as it were ſays to the Sinner, *ou art the Man*: And now, he beholdeth Sin in it's hainous Nature and Aggrava- ns; and ſelf-judged, maketh that Confeſſion fore the Lord, *Againſt thee, thee only have inned, and done this Evil in thy Sight*, Pſal. 4. When the Spirit of God reproveth en of Sin, they dare not deny the Fact, excuſe the Fault or Crime cleaving to it. t rather deprecate God's entring into Judg- nt with them, ſaying with the Pſalmiſt, *hou Lord, ſhouldſt mark Iniquities: O Lord, o ſhall ſtand?* Pſal. 130. 3. Surely none ſtand in the Judgment, ſays the convinced ner; and as for me, I am now ſenſible that uſt fall under the condemning Sentence the Law, vile Wretch that I am. And this may be at firſt from Conviction of e particular Sin, as here of the Sin of Un- ef; yet the Spirit of God leads Men up

to the Conſideration of their guiltineſs and vileneſs as Children of Apoſtate *Adam*; ſheweth them that they ſinned in him and fell with him, and that as they proceed from him they bring a corrupt Nature into the World with them, empty of Grace, and bent unto Sin. And now they are ready to ſubſcribe that Confeſſion, Pſal. 51. 5. *Behold I was ſhapen in Iniquity: and in Sin did my Mother conceive me.* Now God's Word is ſet home upon their Hearts, in which it is declared, that all are under Sin; there's none Righteous, no not one. Their *Mouths are ſtop'd, and they become guilty before God*, Rom. 3. 19. And they are ready to acknowledge that they were expos'd to the Wrath and Curſe of God as a Generation of Vipers, even from their early Childhood. And whatever have been their outward Attendance on religious Duties, and blameleſs Behaviour before Men; they now find that they are Children of Wrath, even as others. This was the Caſe of *Saul*, afterwards call'd *Paul*, tho' he had liv'd as a ſtrict Phariſee, a blameleſs Life according to his underſtanding of the Law. *I was alive without the Law once; but when the Commandment came, Sin revived, and I died*, Rom. 7. 9. While a Phariſee, tho' he had the Law in the Letter of it, yet he was without the Law, being dreadfully ignorant of the ſpiritual Meaning and Uſe of it, as alſo of it's Purity and extenſive Obligation; and ſo he tho't himſelf alive

alive, in a good Condition; and that he was in a fair Way to obtain Life by the Deeds of the Law: But when the Commandment was ſet home upon his Conſcience, and the Spirit of God convinced him of his Sin by the Law, his vain Hopes died away, and he found himſelf in a State of ſpiritual Death, dead in Treſpaſſes and Sins. And this is the Caſe of the cloſeſt Hypocrites and moſt ſpecious Formaliſts, when the Spirit of God is pleas'd to convince and reprove them of Sin: When he thus by his Word or Providence ſheweth them their Work, and their Tranſgreſſions, that they have exceeded; they can no longer cover their Sins, nor flatter themſelves in their evil Ways. Their own Hearts condemn them, and they ſee themſelves expos'd to the Judgment of that God who is greater than their Hearts, and knoweth all Things. And accordingly they are ready to fall down before God and confeſs with them, *We are all as an unclean Thing, and all our Righteouſneſſes are as filthy Rags, and we all do fade as a Leaf, and our Iniquities like the Wind, have taken us away*, Iſa. 64. 6. Whence followeth deep Concern, and ſometimes almoſt overwhelming Anguiſh and Diſtreſs of Soul. Which leads me to ſay,

2. In this Work *the Spirit of God maketh Men ſenſible of the deadly Evil of Sin, and their miſerable State, while under the Guilt,*

and Dominion of it. As the Spirit of God shews Sinners the Guilt and Power of their Sins, so he declareth to them the dreadful Punishment which they lie expos'd to as Transgressors of the Law; that the Wages of Sin is Death, not only temporal, but eternal Death. *Is not Destruction to the Wicked? and a strange Punishment to the Workers of Iniquity?* Job 31. 3. Yes surely, and when the Spirit of God pleaseth, he can make the stoutest Sinner sensible of it. Such is the Folly and Madness bound up in the Hearts of Men, that they are ready to make a mock of Sin. While asleep in carnal Security, they dream of enjoying the Pleasures of Sin, without enduring the Punishment. *He flattereth himself in his own Eyes, until his Iniquity be found to be hateful.* Ps. 36. 2. Thus it is said of the *Young Man*, void of Understanding, when enticed by the Adulteress, *He goeth after her straightway as an Ox goeth to the slaughter, or as a Fool to the correction of the stocks: Till a Dart strike through his Liver, as a Bird hasteth to the Snare, and knoweth not that it is for his Life*, Prov. 7. 22, 23. Men do not know they will not consider the End of Sin, tho faithfully warn'd in God's Word; and they often go on in the Ways which lead to Death, till they are suddenly destroy'd. *The simple pass on, and are punished*, Prov. 22. And the *Old Serpent* the Devil, is still ready to tempt us as he did *Eve*, *Ye shall not surely*

ſe: This ſubtle Tempter ſeeks to allure Men, y ſetting before them the carnal Pleaſures nd Profits of Sin; and at the ſame Time bboureth to divert their Minds from all ſe-ous Conſideration of the Puniſhment. Alas, ow ſucceſsfully! It is ſuppoſed that there ight be found among God's People, Man Woman, that would ſay, *I ſhall have Peace, o' I walk in the Imagination of my Heart, to dd Drunkenneſs to Thirſt*: But the Lord hreatens, *That he will not ſpare him, but the nger of the Lord and his Jealouſy ſhall ſmoke gainſt that Man, and all the Curſes written n this Book ſhall lie upon him*, Deut. 29.18,20. nd accordingly, when the Spirit of God hoots the Arrows of Conviction into the Sin-ers Heart, he ſheweth him the daring Pre-umption of this, and maketh him know that in is an evil Thing, and will be bitterneſs n the End. The Spirit makes Men feel the Plague of their own Hearts, and the deadly Wounds Sin hath given them. Now they ind that Deſcription agreeth to them; *The hole Head is ſick, and the whole Heart is aint. From the ſole of the Foot even unto the Head, there is no ſoundneſs in it; but Wounds nd Bruiſes and putrifying Sores*, Iſa. 1. 5, 6. When the Word of God is thus impreſs'd pon the Sinner's Heart, it is *like Fire*, re-pecting the Light it gives to diſcern the Evil of Sin, and the Pain and Miſery inflicted n the Soul conſequent upon this. Thus the

Spirit

Spirit of God shews Men the great Evil of a Heart of Unbelief whereby they depart fro the living God, and reject the only Saviou by such a Word as that, *He that believeth no shall be damned*, Mark 16. 16. The gre Evil of an hard and impenitent Heart, whe by Men treasure up Wrath against the D of Wrath, by such a Word as that, *Exce ye repent, ye shall all likewise perish*, Luk 13 3. And their Consciences are inflam with painful Apprehensions of the burnin Wrath of God due to them for their Sin Now that Word cometh home to them, *Th hast destroyed thy self*, Hos. 13. 9. And sen sible of their miserable State, they cry ou with the *Prodigal*, *I perish*, Luke 15. They no longer dream that the Pl sures of Sin can be separated from t Punishment; but now find they have to d with an holy heart-searching jealous Go that will by no means clear the guilty. G speaks to them by his Word, together wit the inward Impressions of his Spirit, as Ps 50. 21, 22. *These Things hast thou done, and kept silence: thou thoughtest that I was altog ther such a one as thy self: but I will repro thee, and set them in order before thine Eye Now consider this, ye that forget God, least tear you in Pieces, and there be none to deliv* And while the Spirit of God is thus a Spir of Bondage, the Sinner trembleth for Fe of God, and is afraid of his Judgments. Th

ve read, *The Sinners in Zion are afraid, fear-*
ulneſs hath ſurpriſed the Hypocrites: who a-
mong us ſhall dwell with the devouring Fire?
Who amongſt us ſhall dwell with everlaſting
burnings? Iſa. 33. 14. They now know the
Terrors of the Lord, and find that he is of pu-
er Eyes than to behold Evil, and can't look
n Iniquity without Abhorrence. They are
Anguiſh while their Sins lie heavy upon
hem, and the iron Yoke galls their Con-
iences. And are ready to complain that
heir Iniquities are gone over their Heads, as
heavy Burden too heavy for them to bear.
ea, now the Sinner is ſometimes almoſt diſ-
ayed with Fear leſt God ſhould take him
way with a Stroke, and caſt him into
Hell.

3. When the Spirit of God reproveth of
n, *He brings the Sinner to humble himſelf*
fore God. When the Arrows of Convicti-
n are ſharp in the Hearts of the King's E-
emies, *the People fall down under him*, Pſal.
5. 5. Thus it is when our Lord rides forth
the Word of Truth accompanied with
e holy Spirit, the Sinner lieth proſtrate at
s Feet, ſenſible that it is a dreadful Thing
fall into the Hands of the living God, as
Avenger of Sin. Now there is a Work
Humiliation wrought, in which the Haugh-
neſs of the Sinner's Spirit is quelled, and he
caſt down convinced that he can't reſiſt God,

and

and prosper. He is made sensible that God can break him in Pieces, and that none is able to deliver out of his Hand. Such a Word as that is set home upon his Conscience. *See now that I, even I am he, and there is no god with me: I kill, and I make alive; I wound, and I heal: neither is there any that can deliver out of my Hand. For I lift up my Hand to Heaven, and say, I live for ever. If I whet my glittering Sword, and mine hand take hold on Judgment; I will render Vengeance to mine Enemies, and will reward them that hate me.* And when the convinced Sinner finds himself thus in the Hands of that God, who is able to save or destroy forever; he lieth down in the Dust before him. Now the lofty Looks of Men are humbled, and God is exalted. Thus when God denounced dreadful Threatnings against *Ahab*, by the Prophet *Elijah*, it is said, *And it came to pass when Ahab heard those Words, that he rent his Cloathes, and put Sackcloth upon his Flesh, and fasted, and lay in Sackcloth, and went softly*, 1 Kings 21. 27. Yea, such was his Humiliation, though here was no true saving Repentance, that God was pleas'd to take a gracious Notice of it, and mitigate the Judgment threatned, 29th *ver. Seest thou how Ahab humbleth himself before me? because he humbleth himself before me, I will not bring the Evil in his Days.* In like manner, the cruel hardy *Jailor* fell down

down before *Paul* and *Silas*, as the Servants of the moſt high God, humbly to intreat them to ſhew him the Way of Salvation, *Acts* 16. 29, 30. Had he done this to worſhip them, they would have rejected it with Abhorrence. He did it, as a judicous Expoſitor ſuppoſeth, "being moved by the Fear of God's Judgments thus to humble himſelf" *. When Men are thus convinced, their haughty and ſtubborn Spirits are bro't down, they are forced to quit their carnal Confidences as Refuges of Lies, and are bro't before God, as the Servants of *Benhadad* came in his Name, before the King of *Iſrael*, with Ropes upon their Heads; and with that ſubmiſſive Requeſt, *I pray thee let me live.* To allude to thoſe Words, 1 *Kings* 20. 31, 32. For they now find that they lie at God's Mercy, and have a dread of his fiery Indignation leſt it ſhould conſume them. We read, that *The Wicked, through the Pride of his Countenance, will not ſeek after God*, Pſal. 10. 4. But when God cometh upon the ſinner by his Spirit to ſhew him his Sin and Miſery, and the Danger he is in of being broken to Pieces in the Day of his Wrath; then you ſhall hear him cry, *Mercy Lord*, Mercy for a miſerable Sinner, or I periſh!

* Calvin.

4. When

4. When the Spirit doth thus convince of Sin, *He maketh the Sinner confeſs his Sin and exciteth him to reform his Life.* Tho in this Work there is not a Principle of saving Grace infus'd in Oppoſition to Sin, yet Sin is made bitter from the Fruits of it; ſo that while the Spirit of God doth in this manner ſtrive with the Sinner, and impreſſeth on his Mind a dread of God's Wrath, he dare not go on in his evil Courſes, and can't reliſh the Pleaſures of Sin, as when he liv'd in carnal Security, fearing leſt that Threatning ſhould be fulfill'd upon him; *How much ſhe hath glorified her ſelf, and lived deliciouſly, ſo much Torment and Sorrow give her* Rev. 18. 7. His Caſe is like that expreſs'd Job 20. 12--14. *Though Wickedneſs be ſweet in his Mouth, though he hide it under his Tongue; Though he ſpare it, and forſake it not; but keep it ſtill within his Mouth: Yet his Meat in his Bowels is turned, it is the Gall of Aſps within him.* And now the Burden of Sin lieth ſo heavy upon the Conſciences of Men that they are compel'd as it were to ſeek Relief, by confeſſing their Sins before God; and they find themſelves conſtrain'd to cry out of their ſad and wretched State before Men. When *Samuel* reproved *Saul* for not utterly deſtroying *Amalek*, tho' at firſt he endeavour'd to excuſe himſelf, yet when the Prophet declared to him that becauſe he had rejected the Word of the Lord, God had

ſo rejected him from being King; being
onvicted in his Conſcience, he ſaid, *I have*
nned, 2 Sam. 15. 24. And now the Sinner
ſick of his Sin, and caſts it up. He can't
ow drink down Iniquity like Water with
eedineſs and delight, as he did before; but
ther abſtains from the outward Commiſſion
it, and formeth Reſolutions againſt it. If
mpted, while the Spirit is thus ſtriving with
m, it is as if you ſhould offer pleaſant Drink
a Man, and at the ſame Time aſſure
m that there is Poiſon in the Cup. He for
e preſent at leſt, puts away Sin for Fear
Wrath, and turns from his wicked Com-
nions. You may obſerve a viſible Alte-
ion in him. While theſe ſtrong Con-
ctions of the Spirit are upon him, he is re-
ain'd from the Commiſſion of Sin; but then
he is left to quench theſe good Motions,
d the Spirit is provok'd to depart from him,
d ceaſe ſtriving; we have his diſmal Caſe
ſcribed, 2 Pet. 2. 20,--- 22. ---*If after they*
e eſcaped the Pollutions of the World thro'
Knowlege of the Lord and Saviour Jeſus
riſt, they are again intangled therein, and
rcome; the latter End is worſe with them
n the beginning. For it had been better
them not to have known the Way of Righ-
ſneſs, than after they have known it, to
n from the holy Commandment delivered
o them. But it is happened unto them ac-
ding to the true Proverb, The Dog is turned

to his own Vomit again; and the Sow that wa
waſhed to her wallowing in the Mire. O it is
dreadful Thing to Sin againſt ſuch Light, an
ſtifle ſuch Convictions of the Spirit! Let ſuch
as are favour'd with them take heed there
fore, and beware of this moſt dangerous an
provoking Evil.

5. In this Work *the Spirit of God ſhewet*
Men the utter Inſufficiency of Creature-Com
forts to afford Relief to their troubled Mind
While Men are ſecure in Sin, they are ver
prone to Promiſe themſelves Satisfaction i
their outward Enjoyments, and ſo to be u
concern'd about obtaining the Favour of Go
They ſpend their Days in Wealth, and in
Moment go down to the Grave. Therefore th
ſay unto God, Depart from us, for we deſi
not the Knowledge of thy Ways, Job 21.13,1
The Riches and Pleaſures of this Life ofte
divert Men's Minds from a ſerious Attenti
to the Calls of the Goſpel. When invite
to partake of the rich Proviſion God ha
made for periſhing Sinners; *They make Lig*
of it, and go their Ways, one to his Far
another to his Merchandiſe, Matth. 22.
They are ready to ſay with the rich Ma
Soul, thou haſt much Goods laid up for ma
Years; take thine Eaſe, eat, drink and
merry, Luke 12.19. But now when the Spi
of God convinceth the Sinner of the peri
ing Condition of his Soul, he ſays to him, Th
Fo

Fool, this Night thy Soul may be required of thee; you hang over the bottomleſs Pit by the ſlender Thread of a frail Life, and may before to Morrow liſt up your Eyes in Torments. And when thus reprov'd of their Sin and Folly, their carnal Confidence and Satisfaction in Creatures are blaſted, and their Mirth is turned into Heavineſs. None of their worldly Enjoyments appear to them as they did before; they have loſt their Reliſh for them. For now they are convinced that theſe Things can't profit in the Day of Wrath, nor redeem them from Deſtruction. Yea, If they have gotten their earthly Poſſeſſions by unrighteous Practices, the Spirit of God ſheweth them that they have been treaſuring up Wrath againſt the Day of Wrath. And now they are ready to ſay, What ſhall it profit us, tho' we gain the whole World, and loſe our Souls? What good will theſe Things do us, if we muſt ſink down under the Weight of God's Wrath, and periſh forever in Hell? Alas! we ſhall be the more miſerable upon the Account of them, in the terrible Day of the Lord. And thus are they brought to realiſe it, that if they would find reſt to their Souls, they muſt ſeek better Things. And are convinced of the great Evil of ſeeking their Happineſs in Creatures, in oppoſition to God.

Which leads me to ſay,

6. When the Spirit of God convinceth Men of Sin, *He exciteth them to ſeek Deliverance in the diligent uſe of the Means of Grace and Salvation.* Now they find that nothing can give them Eaſe, while the Burden of Sin lieth heavy upon them, and accordingly they are concern'd to ſeek the Lord in the Ways of his own Appointment if haply they may find him who alone is able to ſave them from Sin & Death. Before they might caſt off Fear, and reſtrain Prayer; but now they cry for Mercy. Indeed the Force of Education and Cuſtom may prevail with Men to attend religious Duties; but then this is done in formality, and with little Concern about their Souls. Whereas when the holy Spirit cometh upon Men to convince them of their Sin and Danger, his Voice is like that Jonah 1. 6. *What meaneſt thou, O Sleeper? ariſe, call upon thy God, if ſo be that God will think upon us, that we periſh not.* And when theſe Convictions are ſtrong upon them, they are ready to make that Inquiry with great Seriouſneſs, *What muſt we do to be ſaved?* Acts 16.30. And to ſay with them who were pricked in their Heart, Men and Brethren, *What ſhall we do?* And now it may be ſaid of them as of *Saul*, Behold *he prayeth*, Acts 9. 11. No doubt *Saul* having been a Phariſee, had made many Prayers before this; but now in anguiſh of Spirit

ay ſuppoſe he was ready to ſay with the ublican, *Lord be merciful to me a Sinner.* he Whole need not the Phyſician; but hen Sinners are made to feel the Smart of oſe deadly Wounds which Sin hath given em, and at the ſame Time hear of a Sa-our; they are preſſed in Spirit to ſeek to m, ſaying, *Lord ſave me, or I periſh.* Now ey alſo attend to the preaching of the Vord after another manner than before, nding that the Threatnings and Reproofs God's Word belong to them, and being ncern'd to flee from the Wrath to come. heir Fears urge them to mind the Duties Religion, and to ſtrive to enter in at the ait Gate, leſt their Day of Grace ſhould d before they have obtain'd an Intereſt Jeſus Chriſt. For now they dread the amnation of Hell.

7. *The Spirit of God beats Men off from arnal Dependance on their religious Du-s, and ſheweth them that their Salvation-ſt come from God alone.*

It is to be fear'd that many who have been der Convictions, and ſo turned from open piety to ſome outward Reformation and tendance on religious Duties, ſtop here, d never go out to Chriſt for Salvation. r Lord aſſureth us that there are *fooliſh gins* in the viſible Church, that content emſelves with an outward Profeſſion, with-

out being concern'd to obtain the Oil of ſaving Grace in their Hearts; and then fall aſleep in carnal Security, until they are awaked by the Midnight Cry, Go ye out to meet him. And then they are wholly at a loſs, finding the Door of Mercy ſhut againſt them. They cry, Lord, Lord, open to us; but He anſwereth, I know you not, *Matth.* 25. And therefore, when the Spirit of God is pleas'd to carry on his Work, he convinceth Men of the great Evil and Danger of their reſting here, without a ſaving Converſion to God, and Union with Chriſt by Faith. He ſheweth them more and more the Vileneſs of their own Hearts, and the abſolute Neceſſity of their being renewed in the Spirit of their Minds after the Image of God; that *except they are born again, they can't ſee the Kingdom of God.* And convinceth them that if they are ſaved after all, it muſt not be according to Works which they have done, but according to the free Grace and Mercy of God, thro' the Merits of Jeſus Chriſt. The Promiſe is not made to them *that labour, and are heavy laden*; but to them who being heavy laden with the Burden of their Sins, *Go to Chriſt* upon his moſt gracious Call and Invitation; *Come unto me, all ye that labour, and are heavy laden, and I will give you reſt.* Matth. 11. 28. And our Lord declareth, *Him that cometh unto me, I will in no wiſe caſt out*, Joh. 6. 37. Now

to Christ in the Exercise of Faith. *He that cometh to me shall never hunger; and he that believeth on me, shall never thirst.* 35. *v.* For is the Promise made to them that attend ligious Duties meerly from a slavish Fear d dread of Wrath, and without any sin- re Regard to the Glory of God. Indeed, is not Sin for Persons while Unconverted, pray to God, hear his Word, *&c.* No, ch Duties as these God requireth of them, d they are to be exhorted and encouraged seek the Lord in these Ways of his Ap- intment, forasmuch as God has been of- n found of Men while in the diligent use Means; but then they must be made sen- le that they fail in the manner of their tending upon these religious Duties. *With- t Faith it is impossible to please God*, Heb. 6. And therefore, if Men depend on e Discharge of these religious Duties, in- ead of using them as Means to lead them Christ that they may be justified and sa- d by Faith in him, they rest on a sandy undation which will certainly fail them. ccordingly when the Spirit of God carrieth his Work, he reproveth this Pharisaic ide, and convinceth Men of the great Evil it: So that they dare not stand before God, the *Pharisee* did, saying, *God, I thank ee, that I am not as other Men are, Extor- ners, Unjust, Adulterers, or even as this ublican. I fast twice in the Week, I give Tithes*

Tithes of all I poſſeſs, Luke 18. 12. No, but rather with the *Publican*, cry for Mercy after all the Pains they have taken to ſeek the Lord in the Way of Duty. The Spirit of God ſheweth Men that *except their Righteouſneſs ſhall exceed the Righteouſneſs of the Scribes and Phariſees, they ſhall in no caſe enter into the Kingdom of Heaven.* See *Matth.* 5. 20. And maketh them ſenſible that notwithſtanding all their Labours in Duty and outward Reformations, God might damn them, ſhould he deal with them in a Way of ſtrict Juſtice; and that if they are ſaved, their Salvation muſt come from the Lord. And thus is the Way of the Lord prepared by the Spirit, that the Son of God may come into the Hearts of his choſen People, and give reſt to their weary Souls. Indeed this Work hath not a cauſal Virtue to produce ſaving Grace, as has been hinted. After all, there muſt be a ſaving Change wrought in all the Powers of the Soul by the Spirit of God, that we may receive Jeſus Chriſt upon the gracious Offer and Command of the Goſpel. We muſt have Jeſus Chriſt revealed to us, and have that Faith wrought in us by the Spirit, whereby we may cloſe with him on Goſpel-Terms; and that Repentance whereby we may turn from all Sin unto God. There muſt be ſuch a Conviction of our Need of Righteouſneſs, and of the Perfection of Chriſt's Righteouſneſs; as that we may

may depend on him entirely for Juſtification before God. And there muſt be ſuch a Conviction of Judgment, as that we may ſubmit to the Son of God as our Lord and Judge, ſaying, *O Lord our God, other lords beſides thee have had dominion over us: but by thee only will we make mention of thy Name.* Iſa. 26. 13. O that this may be the happy Iſſue of the Spirit's ſtriving with elder and younger Perſons! And may none be left to reſiſt and quench his good Motions! *Come, O breath, and breathe upon theſe ſlain, that they may live!*

APPLICATION.

USE 1. *Let us Inquire into the State of our Souls*; particularly, *Whether we have had the Experience of this Work of the Spirit.* Has the Holy Spirit convinced us of our Sin and Miſery by the Fall, ſo that we have been made ſenſible of our loſt periſhing State as we are the Children of the firſt *Adam*, in whom all die? It's true, there may be conſiderable Variety as to the Degree of the Spirit's Operation. Some may have greater Terror, and of longer Continuance than others, as we before obſerved. But then, We have Reaſon to conclude that the Spirit of God is a Spirit of Bondage unto Fear, to every unconverted Perſon grown to Years of Underſtanding and Judgment, before He is

is a Spirit of Regeneration and Adoption. And therefore such as are confident of their being in a State of Salvation, without a Conviction of Sin, and painful Senſe of the defiling and deſtroying Evil of it is; have juſt Reaſon to fear that they deceive themſelves. Our Saviour declareth to the *Laodiceans*, who were puff'd up with a proud and falſe Conceit of themſelves, that they were *wretched* and *miſerable*, and *poor*, and *blind*, and *naked*; before He counſels them to come to him for *Gold tried in the Fire*, that they might be enriched with ſaving Grace more precious than Gold, *&c. Rev.* 3. 17, 18. Let us then examine and try our ſelves, whether we have ever felt the Burden of our Sins too heavy for us to bear, and been made ſenſible of the vile Corruption of our Hearts ſo as to cry to God for Deliverance, being convinced that nothing ſhort of his Almighty Power and Grace can ſave us. And here, ſuppoſing the Caſe, that ſome of you were converted while very Young; yet it is incumbent on you to inquire, whether you have ſuch a ſpiritual Sight of the Evil of Sin, as to be in bitterneſs upon the Account of it, and to be excited to work out your own Salvation with fear and trembling. This is plain, That the beſt of Men in this imperfect State have reaſon to cry out, *Lord, Help our Unbelief*. And to groan out that Complaint, *O wretched Man that I am, who ſhall deliver me from*

Body of this Death! Rom. 7. 24. And hen they have indulged themſelves for any ime in carnal Security, or fallen into ndalous Sins, the Spirit of God has ſo thdrawn from them, that they have been ought into great Perplexity, and could ve no ſolid Peace till renewed to Repen- nce. This was *David's* Caſe, *Pſal.* 51. nd *Peter's*, Luke 22. 61, 62. Agreably, r Saviour ſaid to him, *When thou art con- rted, ſtrengthen thy Brethren*, Luke 22. 32. deed that God who hath begun a good ork in true Converts, will perform it un- the Day of Jeſus Chriſt. However, even eſe may need a further and more thorow nverſion from particular Ways of ſinning, at they may be in a next Diſpoſition to end the Duties and enjoy the Bleſſings Chriſt's Kingdom, after a comfortable nner, *Matth.* 18. 3. Surely then, there's ighty Reaſon why we ſhould all of us k into the State of our Souls, and inquire hat Convictions we have experienced, and hat hath been the Iſſue of them. And after we ſhould make that Prayer, *Search me God, and know my Heart: try me, and w my thoughts. And ſee if there be any icked Way in me, and lead me in the Way erlaſting*, Pſal. 139. 23, 24.

USE 2. Are the Convictions of the Spirit harp and pungent ſometimes? *How dread-*

ful

ful muſt it be then to fall under the vi
dictive Wrath of God in Hell forever?

Do Sinners now while there is Hope, fe
and tremble before the Lord when he th
reproveth them for Sin? Are they prick
to the Heart, and ſometimes ready to c
out under the heavy Load of Sin, *A wound*
Spirit who can bear? Certainly then t
Torments of Hell will be altogether int
lerable; where the Worm dieth not, a
the Fire is not quenched. Hell is a botto
leſs Pit, in which the damned ſink dow
in everlaſting Deſpair, without the lea
gleam of Hope, while the Wrath of G
is poured out upon them to the uttermo
The Children of the Kingdom ſhall be caſt
into outer Darkneſs: there ſhall be weepi
and gnaſhing of Teeth. Matth. 8. 12. C
you not bear the Spirit's Convictions, wh
he ſets home the Threatnings of God's Wo
upon your Conſciences? How will you th
be able to hear that Sentence pronoun
by your Lord and Judge; *Depart from*
ye curſed into everlaſting Fire, prepared
the Devil and his Angels; and then to ha
it executed upon you. O you will be
terly conſumed with Terrors!

USE 3. *Let ſuch as have their Hea*
hardened from the Fear of God, ask the H
Spirit to convince them of their Sin and D
ger, before it be too late.

O let the Terrors of the Lord rouſe you! pen your Eyes, conſider your hainous Iniity in hardning your Hearts againſt God ſuch a Time as this, and behold your ttream Danger of periſhing in your Sins. or who hath hardened himſelf againſt God, d hath proſpered? O let that awful Word nk down into your Ears, and into your earts! *He that being often reproved, hardth his Neck, ſhall ſuddenly be deſtroyed, and at without Remedy.* Prov. 29. 1. Amaing Stupidity! You can't but hear others mplaining of an hard Heart, and deſiring rayers that God would take away the ſtony eart and give an Heart of Fleſh, tender d quick to receive the Impreſſions of God's Vord and Spirit. And are you ſtill uncon-rn'd? How dangerous a Symptom is this? What a deadly Lethargy has ſeiz'd your Souls? nd how great is the Danger that you will ever awake, till you lift up your Eyes in orments? Are you not nigh to that dread-l Curſe? *He which is Filthy, let him be thy ſtill.* Do not conclude that God will, t be greatly afraid leſt he ſhould utterly rſake you. Deprecate that fearful Judgent, and cry to God to deliver you from acknowledging that God would be juſtied ſhould he thus ſpeak againſt you, and clear ſhould he thus judge you. *God hath ven them the Spirit of Slumber, Eyes that ey ſhould not ſee, & Ears they ſhould not hear,*

Rom. 11.8 And let your ſad Experience teach you that it is not in Men nor outward Means to convince you of Sin and awaken you out of your carnal Security, unleſs the Spirit ac company theſe Means, & apply them to your Souls. And accordingly, Mourn bitterly because you have reſiſted and vexed the good Spirit of God, and take heed you proceed no further, *to do deſpite to the Spirit of Grace* and ſo live only to fill up the meaſure of your Sins, and to ripen for a much ſore Puniſhment, than many others who periſh ſhall endure. O thou infinitely powerful and gracious God! with whom all Things are poſſible, do thou awaken them, and pluck them as Brands out of the Fire.

USE 4. *Let ſuch as have received the Spirit of God as a Spirit of Conviction, cherish His Motions, and cry to God more earneſtly for His Spirit, as a Spirit of Regeneration and Adoption.*

Tho' I have ſpoken to you more largely in the former Diſcourſe; yet I can't forbear farther to adviſe and direct you. Do not reſt here, but be encouraged the more earneſtly to ſeek the Things which accompany Salvation. It is hopeful that this Work is brought nigh to the Birth; cry to God for Strength, that it may be brought forth with the Shouting of Grace unto it. And if your Diſtreſs ſhould now increaſe, do not faint but

ut rather cry with the Pſalmiſt, *The Troubles f my Heart are enlarged: O bring thou me ut of my Diſtreſſes*, Pſal. 25.17. It may be he New-Birth will quickly follow, to your nſpeakable Joy. But then you muſt be enſible that this can't be by any Might or ower of your own; but only by the Spirit f the Lord of hoſts. Look above your ſelf hen and all Creatures unto the Lord, that ou may be ſaved. And let it encourage you, hat this Work is in the Hands of the *good pirit* of God, who delighteth in Holineſs; nd may be call'd the Holy Spirit in Scripure, partly becauſe it is his Work to renew God's People in the Spirit of their Minds, fter the Image of God which conſiſts Knowledge, Righteouſneſs and Holineſs: That it is in the Hands of the *Almighty Spirit* f God, who can convert you more eaſily han you can ſpeak a Word. Surely nothing to be deſpair'd of, while this divine Spirit is orking upon your Hearts. O ſeek the ore earneſtly then to that God who is able do for you above all you can ask or think! nd now ſtrive even as in an Agony, that ou may enter in at the ſtrait Gate of a ſaving onverſion. Why may it not be this Night? Why may there not be a ſaving Union beween Chriſt and your Souls even Now? ome, All Things are ready. O God! Do ou draw them; for there is no Man can ome to the Son, except the Father draw

him. We wait for thee, more than they tha
Watch for the Morning. May the Powe
of the Lord be preſent to heal the broken i
Heart, & bind up their Wounds! May there b
Joy in Heaven over many repenting Sinners
And may the Mourners in *Zion* have th
Oil of Joy given them for Mourning, an
the Garment of Praiſe for the Spirit of He
vineſs.

USE 5. *Let ſuch as have receiv'd the ho*
Spirit, as a Spirit of Adoption, Praiſe th
God of all Grace, and walk humbly with hi

Hath God revealed his Son in and to you
by giving you his Spirit to convince you o
his Righteonſneſs, and to enable you to be
lieve in him to the ſaving of your Souls
Is the Love of God thus ſhed abroad in you
Hearts, by the Holy Ghoſt? Is Chriſt thu
formed in you? Hail, you are highly fa
voured, the Lord is with you, and you ar
bleſſed. *Fleſh and Blood have not reveale*
the Son of God unto you, but the Father whic
is in Heaven. Let your Souls then magn
fy the Lord, and your Spirits rejoice in Go
your Saviour. Give Glory to God, and ſa
each one of you after Chriſt, *I thank thee,*
Father, Lord of Heaven and Earth, becau
thou haſt hid theſe Things from the Wiſe an
Prudent, and haſt revealed them unto Babe
Even ſo Father, for ſo it ſeemed good in th
ſight, Matth. 11. 25, 26. And then look t
th

he Foundation of your Joy, that it be laid
n deep Repentance. *Bleſſed are they that*
ourn, for they ſhall be comforted. Look to
that your Joy be an humble holy Joy, and
ch as ſhall be your Strength in running
e Way of God's Commandments. Of
ue Joy it is ſaid, *The Joy of the Lord is your*
trength. Neh. 8. 10. Let it be as Oyl to the
Wheels of your Obedience, and let your
Hearts be lift up in the Ways of God, while
ou happily find that the Ways of Wiſdom
e Ways of pleaſantneſs, and all her Paths
eace. Say with the Apoſtle *Paul, Our re-*
icing is this, the Teſtimony of our Conſcience,
at in Simplicity & godly Sincerity, not with
eſhly Wiſdom, but by the Grace of God, we
ave had our Converſation in the World, 2
or. 1. 12. O take heed, beware of Pride
nd carnal Security! *Serve the Lord with*
ear, and rejoice with trembling. And when
od hath ſpoken Peace, turn not again to
olly. *Grieve not the holy Spirit of God,*
herehy ye are ſealed to the Day of Redemp-
ion; but walk in him, and you ſhall not ful-
l the Luſts of the Fleſh. Do not boaſt
s if your Work was done, and your War-
re accompliſhed; but rather expect to meet
ith Temptations, and put on the whole
rmour of God, that you may be able to
and againſt the Wiles of the Devil. Think
not ſtrange, if God ſhould hide his
ace, after you have had the Light of his

Countenance lifted up upon you. This is no other Trial than what many of God's Children have endured. Be encouraged then to hear and obey that Word, Isa. 50.10 *Who is among you that feareth the Lord, that obeyeth the Voice of his Servant, that walketh in Darkneſs, and hath no Light? let him truſt in the Name of the Lord, and ſtay upon his God.* Hope in God, and wait patiently for him, till he ſhall cauſe light to ariſe again unto you. And let none of theſe Things move you, neither count your Lives dear that you may finiſh your Courſe with Joy.

To conclude, Let us with humble Thankfulneſs behold that *remarkable Work of Grace* which I truſt God is carrying on in this *Town* and other Places; and be encouraged to ſeek the Lord more earneſtly, that His Kingdom may come with Power by the more plentiful Effuſions of his Holy Spirit; and that the Lord would rebuke Satan in all his Attempts to hinder or reproach this Work, and *bruiſe him under our Feet*. Let us bleſs God for His Spirit & Grace manifeſted in & with *His Servants* that have preached the Goſpel among us, and for the great Succeſs which has attended their painful Labours. However, Let us not have Men's Perſons in Admiration becauſe of Advantage; but remember that Word, *So then neither is he that planteth any thing, neither he that watereth: but God that giveth the increaſe*, 1 Cor. 3.7. And accordingly, Let

he Glory be given to the God of all Grace. And my Brethren, I apprehend we ſhould eflect upon it as a Fault and Infirmity, that ho' you had ſuch repeated Opportunities of hearing thoſe *worthy Perſons*, that yet one nd another Aſſembly hath been crowded n ſuch a manner, as even to make Diſturbance on the Lord's-Day, while others have been in a conſiderable Degree left deſtitute. *Finally Brethren, pray for us, that the Word of the Lord may have free Courſe and be glorified.* And let the ſtated Proviſion of God's Houſe be duely valued by you. Let your Zeal for the Ordinances continue, and be manifeſted in your conſtant nd diligent Attendance on the publick Worſhip, in an eſpecial Manner on the *Lord's-Day.* And when you wait upon God n the uſe of the Means of Grace, always bear in Mind thoſe Words, *I am the Lord thy God which teacheth thee to Profit*, Iſa. 8. 17. And let that Apoſtolical Exhortation be duely regarded by you, *We beſeech you Brethren, to know them that labour among you, and are over you in the Lord, and admoniſh you ; And to eſteem them very highly in Love for their Works ſake. And be at Peace among your ſelves.* 1 Theſ. 5. 12, 13. The more there is of mutual Eſteem nd Love between Miniſters and their People, the fairer Proſpect is there of the Succeſs of their Miniſtry. And the more concern'd

cern'd we are to ſtudy the Things which make for Peace, the more likely ſhall we be to edify one another. When Brethren dwell together in unity, God commandeth the Bleſſing on *Zion*, See *Pſal.* 133. Let us then avoid all unchriſtian Heats and Animoſities, all raſh judging and cenſuring one another. And in oppoſition to this, let all unite their beſt Endeavours, in their ſeveral Places, to promote the great Intereſt of pure and undefiled Religion; that Chriſt may increaſe and his Kingdom flouriſh among us. And may it pleaſe the God and Father of our Lord Jeſus Chriſt to bleſs you and all his People by fulfilling that good Word, Ezek. 39. 29. *Neither will I hide my Face any more from them: for I have poured out my Spirit upon the Houſe of Iſrael, ſaith the Lord God. And bleſſed be his glorious Name for ever, and let the whole Earth be filled with his Glory*; Amen, *and* Amen!

SERMO

SERMON III.

Preached at the Opening of a Friday Evening-Lecture in the *Old-South Meeting-Houſe*, Boston, *April* 17. 1741.

JOHN xvi. 8.

AND when he is come, he will reprove the World of Sin, and of Righteouſneſs, and of Judgment.

DOCTRINE, I.

It is the Work of the Holy Spirit to convince and reprove Men of Sin.

THIS Doctrine hath been ſpoken to at the *Tueſday Evening-Lecture* in *Brattle-Street*, where I am perſuaded God has bleſſed the Labours of his Servants for ſpiritual

ſpiritual Good to many. May it pleaſe ou
glorious Lord to grant his gracious Preſenc
with us alſo at this *Lecture*, and to com
mand his Bleſſing on the Miniſtry of th
Word and Prayer, that Sinners may be con
vinced and converted, and the Children
God grow in Grace, and in the knowledge
our Lord JeſusChriſt! Lord we wait upon th
for the more abundant Effuſions of thy Spir
humbly acknowledging that *neither is he th*
planteth any thing, neither he that watereth
but God that giveth the Increaſe.

Having conſidered the work of the Ho
Spirit in convincing and reproving Men
Sin, by which they are bro't to deſpair in the
ſelves, and made ſenſible of their need o
Saviour to deliver them from Sin and Wrat
We now proceed to ſhew that by the ſam
Spirit the humbled Sinner is convinced th
JESUS is the juſt One, who hath bro't in an
verlaſting Righteouſneſs for the Juſtificati
of Sinners before God. Now the Medium
Argument which the Spirit is ſaid to uſe f
this End, we have in the 10th v. *Of righteou*
neſs, becauſe I go to my Father, and ye ſee me
more. An undeniable Evidence that he can
forth from God, and had finiſhed the Wor
which the Father gave him to do upon Eart
Behold our Saviour appearing in Heaven for h
People as a Lamb that had been ſlain, and
ver living to make Interceſſion for them; a

awakened Sinners be encouraged to *look off* m themſelves and all meer Creatures, and *look up* unto JESUS as able to ſave even to uttermoſt. Hear his Voice from the ex-lent Glory. *Look unto me, and be ye ſaved the ends of the earth.* Iſaiah 45. 22. May God of Salvation look down in his tender rcy upon us, and cauſe his Word to come o our Hearts in demonſtration of the Spi- and of Power!

DOCTRINE II.

It is the Work of the Holy Spirit, to convince Men of Righteouſneſs.

Under this Doctrine and for the confirma- of it, we may conſider the following par-lars.

. What is here intended by *Righteouſneſs.*
. Shew that it is the Spirit who convinceth *Righteouſneſs.*
. Conſider the Means which the Spirit h to convince Men of *Righteouſneſs.*
. Offer ſome Deſcription of this Work of Spirit.

. *What is here intended by Righteouſneſs.*

anſwer, *the Righteouſneſs of Jeſus Chriſt.* his I think Expoſitours are generally a-ed, and the 10th v. applieth it to Chriſt.

More

More particularly,

1. The Spirit of God convinceth Men *th* *Jesus of Nazareth is Christ the Righteous*; *t* *true Messiah, and no Impostor.*

Thus the Words are understood by so as especially intending Christ's own *perso* *Righteousness.* Jesus is the Son of God, a one with the Father in the essential Perfe tions and Rectitude of the divine Nature. *and my Father are one.* John 10. 30. And him those Words, Psal. 45. 6, 7. are applie Heb. 1. 8, 9. *But unto the Son* he saith, *T* *throne, O God,* is *for ever and ever*; *a scept* *of righteousness* is *the sceptre of thy kingdo* *Thou hast loved righteousness, and hated iniq* *ty.* And in his humane Nature taken in personal Union with his divine, he was pe fectly free from all even the least Sin from Conception and Birth, and thro'out his wh Life. Thus it was said to the blessed Virgi *The holy Ghost shall come upon thee, and t* *power of the Highest shall overshadow th* *therefore also that holy thing which shall be bo* *of thee, shall be called the Son of God.* Luk. 1. And as to his Life, none could ever convin him of Evil; for he did none, nor was Gu found in his Mouth. Yea, his holy Fath who seeth in secret, saw no Defect or Blemi in him. *This is my beloved Son, in whom I* *well pleased.* Matth. 3. 17. *Such an hi* *priest became us, who is holy, harmless, un* *filed, separate from sinners.* Heb. 7. 26.

deed He was accuſed as a Deceiver a Blaſphemer, a Friend of Publicans and Sinners. But even then, Wiſdom was juſtified of her Children, and there were ſome who beheld his Glory, the Glory as of the only begotten of the Father. The Characters given of the *Meſſiah* unite in him, and the Apoſtle Peter declareth concerning Him, *Ye Men of Iſrael, hear theſe Words; Jeſus of Nazareth, a Man approved of God among you, by Miracles, and Wonders and Signs, which God did by him in the midſt of you*, Act. 2. 22. And tho' he was numbred with the Tranſgreſſors, yet we muſt remember that he ſuffered the *Juſt* for the *Unjuſt*. The *Meſſiah* was cut off, but not for himſelf. Accordingly we find in the ſacred Hiſtory that *Pilate* his Judge pronounc'd him innocent; and *Judas* who had the greateſt Advantages to know his Maſter's Life and Converſation, in great Horror confeſs'd that he had *betrayed the innocent Blood*. And when *Peter* charged the Jews with this horrible Crime, of *denying the holy One and the Juſt*, and deſiring a Murderer to be granted unto them, great Numbers were convinced of their hanious Sin in crucifying the Lord of Glory, and brought to truſt in him as the true *Meſſiah* and only Saviour, *Acts* 2, 3.

2. *That there is in Chriſt a mediatorial Righteouſneſs to be imputed to his People for their Juſtification before God.*

And this is ſuppos'd by worthy Expoſitor
to be principally intended in the Word
One of the glorious Titles given to our Lor
Jeſus is that, *The Lord our Righteouſneſs*, Je
23. 6. It was propheſied of the *Meſſiah*, tha
he ſhould finiſh the Tranſgreſſion, make a
end of Sins, make Reconciliation for Iniqu
ty, and *bring in everlaſting Righteouſneſ*
Dan. 9. 24. And it is no ſmall Part of th
Glory of the Goſpel, that in it *the Righteou*
neſs of God is revealed from Faith to Faith
Rom. 1. 16, 17. Here it is declared that th
Son of God in our Nature was *made Sin* fo
his People, the Iniquities of God's People be
ing laid upon him; that *they might be mad*
the Righteouſneſs of God in him, having h
perfect Righteouſneſs imputed to them fo
their Juſtification, when they receive hi
by Faith. Indeed this great Doctrine wa
to the carnal Jews a ſtumbling-Block. *Fo*
they being ignorant of God's Righteouſneſs, an
going about to eſtabliſh their own Righteouſne
have not ſubmitted themſelves unto the Righ
teouſneſs of God, Rom. 10. 3. And it was t
the *Greeks* Fooliſhneſs. They imagin'd
was an abſurd Thing to truſt in Chriſt fo
Righteouſneſs, who was crucified as if he ha
been the vileſt Malefactor. But now, whe
the Spirit of God has convinced his Peop
of their Sin, and made them ſenſible that the
muſt go out of themſelves for Righteouſne
he revealeth the Son to them, in whom Go

reconciling the World to himſelf, not imputing their Iniquities; and maketh manifeſt *the Righteouſneſs of God, which is by Faith of Jeſus Chriſt unto all, and upon all them that believe*, Rom. 3. 21, 22. This divine Spirit ſheweth them the Fulneſs, the Sufficiency of this Righteouſneſs for their Juſtification; and enableth them, even when they have the deepeſt Senſe of the greatneſs of their Sins, to rely upon Chriſt, that they may be accepted as Righteous with God. Thus it was with the Apoſtle *Paul* after Chriſt was revealed unto him. Tho' he had ſome of the ſtrongeſt Temptations to indulge Confidence in the Fleſh, yet he counted all loſs for Chriſt. *But what Things were gain to me, thoſe I counted loſs for Chriſt. Yea doubtleſs, and I count all Things but loſs, for the excellency of the knowledge of Chriſt Jeſus my Lord: for whom I have ſuffered the loſs of all things, and do count them but dung that I may win Chriſt, and be found in him, not having mine own righteouſneſs, which is of the Law, but that which is through the faith of Chriſt, the righteouſneſs which is of God by faith.* Phil. 3. 7,—9.

3. This Righteouſneſs may intend *the Grace of our Lord Jeſus Chriſt communicated to his People for their Sanctification; and to make them meet for the Inheritance of the Saints in Light.*

Chriſt is of God made unto his Peopl
Righteouſneſs, alſo *Sanctification*. 1 Cor. 1. 3
As they have His perfect Righteouſneſs im
puted to them for their Juſtification befor
God; ſo they derive *inherent Righteouſne*
from him when they are renewed after th
Image of God. Our Lord Jeſus is the Hea
of all gracious Influences, and with him
theSpring of our ſpiritualLife. *It pleaſed t*
Father, that in him ſhould all fulneſs dwell. Co
1. 19. And *of his fulneſs we receive, & Gra*
for Grace, Joh. 1. 16. Now when the Spi
of God hath convinced Men that they are b
Nature empty of Grace, and utterly impote
to ſpiritual Good, he ſheweth them alſo th
Chriſt has purchaſed abundance of Grace an
of the Gift of Righteouſneſs to commun
cate to his People; and that there is a Fou
tain open'd in him to cleanſe not only fro
the Guilt; but alſo from the Defilements
Sin, till Believers ſhall be preſented Fau
leſs before him. The holy Spirit convi
ceth Men that Chriſt muſt be the *Author a*
Finiſher of Faith, and other Graces in the
and that tho' of themſelves they can do n
thing, yet that thro' Chriſt ſtrengthning the
they may do all Things neceſſary to S
vation.

II. We proceed to ſhew, *That it is*
Work of the Spirit to convince Men of t
Righteouſneſs.

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Here I may ſay, that it is the holy Spirit who maketh the effectual Application of the Redemption purchas'd by Chriſt to the Souls of Men. *We are ſaved by the waſhing of regeneration, and the renewing of the Holy Ghoſt,* ſhed on us abundantly thro' Jeſus Chriſt our Saviour, *Tit.* 3. 5, 6. The Grace of our Lord Jeſus, and the Love of God are brought home to his choſen People, by the Communion of the Holy Ghoſt. And in particular, the ſaving Evidence and Conviction of the great Doctrines of the Goſpel reſpecting Chriſt's Perſon as God-Man, and reſpecting his Mediation, are from the ſame Spirit. Agreably, our Saviour declared to his Diſciples, ver. 13. Cont. *When He the Spirit of Truth is come, he will guide you into all Truth.* The Word is emphatical, and ſignifieth not only that the Spirit would diſcover theſe Truths in the Notion of them; but alſo that he would lead his Diſciples into an experimental Acquaintance with them, ſo that they ſhould live and act under the governing Influence of them. It follows, 14. v. *He ſhall glorify me: for he ſhall receive of mine, and ſhall ſhew it unto you.* And therefore the Apoſtle *Paul* prayeth to the God of our Lord Jeſus Chriſt, the Father of Glory, to give to the chriſtian *Epheſians, the Spirit of Wiſdom and Revelation, in the Knowledge of him, the Eyes of their Underſtanding being enlightned; that they might know what is the exceeding greatneſs of his*

Power to them that believe, according to the working of his mighty Power, which he wrought in Christ, when he raised him from the dead, *Eph.* 1. 16,——20. And the same Apostle speaking of Christ and him crucified, declareth that *these Things are revealed by the Spirit*: for the Spirit searcheth all Things, yea, the deep Things of God, 1 *Cor.* 2. 10. As the Spirit moved on the Face of the Waters, when Darkness was on the Face of the Deep, and created the Light; so in the new Creation, he moveth on the Hearts of his People, and gives them the Light of the Knowledge of Christ and his *Righteousness*. The Spirit of God then is the Author of this Conviction. It is he that reneweth his People in Knowledge, when he forms the new Man in them. Agreably we read of the *Demonstration of the Spirit*, 1 Cor. 2. 4. And when the Apostle *John* had said that Christ *came by Water and Blood*, that he might save us both from the Guilt and Defilement of Sin, he further observeth in the same Verse; *It is the Spirit that beareth Witness, because the Spirit is Truth*, 1 Joh. 5. 6. It is the divine Spirit then who declareth to Men that we have Redemption thro' the Blood of Jesus, the Forgiveness of Sins.

III. We may consider *the Means which the Spirit of God useth to convince Men of Christ's Righteousness.*

1. The

1. The Spirit of God *maketh uſe of his Word* to convince Men of the Righteouſneſs of Jeſus Chriſt.

Our Saviour declareth that *the Scriptures teſtify of him*, John 5. 39. And if we diligently conſult the Prophecies, Types and Promiſes of the *Old Teſtament* relating to the *Meſſiah*, and then compare them with the Revelation and Hiſtory of the *New Teſtament*, we ſhall find a wonderful Harmony and Agreement between them, and be obliged to acknowledge that in ſending *Jeſus* to ſave his People from their Sins, God has perform'd the Mercy promis'd to the Fathers, and remembred his holy Covenant. Now *Prophecy came not in old Time by the Will of Man: but holy Men of God ſpake as they were moved by the holy Ghoſt*, 2 Pet. 1. 21. Accordingly it is ſaid of them who prophecied of the Grace which ſhould come unto us; that they ſearched diligently *what manner of Time the Spirit of Chriſt, which was in them did ſignify, when it teſtifyed beforehand the Sufferings of Chriſt, and the Glory that ſhould follow*, 1 Pet. 1. 10, 11. If we read, *Pſal.* 22. *Iſa.* 7. 53. *Dan.* 9. and many other Prophecies and Promiſes of the Old Teſtament, we will ſee that the Spirit of God in and by his inſpired Word did teſtify of Chriſt, and particularly of the perfect Righteouſneſs which he was to bring in for the Juſtification of Sinners. *By his Knowledge*, by the Knowledge

ledge of himſelf *ſhall my righteous Servant juſtify many: for he ſhall bear their Iniquities* Iſa. 53 11. *Dan.* 9. 24. Our Saviour while in the Exerciſe of his Miniſtry upon Earth applied to himſelf the famous Prophecy we have recorded, *Iſa.* 61. 1, ---3. *The Spirit of the Lord is upon me, becauſe he hath anointed me to preach the Goſpel to the Poor, he hath ſent me to heal the broken hearted, to preach Deliverance to the Captives, and recovering of ſight to the Blind, to ſet at liberty them that are bruiſed, to preach the acceptable Year of the Lord,* Luk. 4 18, 19. ver. 21, *This Day is this Scripture fulfilled in your Ears. And all bare him witneſs, and wondered at the gracious Words which proceeded out of his Mouth.* And after his Reſurrection, when he had rebuk'd two of his Diſciples for being ſo ſlow of Heart to believe that the Prophets had ſpoken, it is ſaid, *Beginning at Moſes and all the Prophets, he expounded to them in all the Scriptures, the Things concerning himſelf,* Luke 24. 27. And it is plain our Lord accompanied his Word with the Light and Heat of his divine Spirit; for they ſaid one to another, *Did not our Heart burn* within us, while he talked with us by the Way, and *while he opened to us the Scriptures?* Ver. 32. And after Chriſt's Aſcenſion into Heaven, when the Spirit of God was poured out from on High, the Apoſtles and other Miniſters of Chriſt gave evi-

idently prove from the Scriptures that
ſus was the Chriſt, to the ſaving Conviction
great Numbers, and the Confuſion of his
placable Enemies. Thus it was when the
eaching of the Word was attended with
e Power of the Holy Ghoſt. Many be-
ved, and turned to the Lord. The full
idence of Scripture, when thus impreſs'd
the Mind, can't be gainſayed. We read
Apollos who was mighty in the Scriptures,
fervent in the Spirit, that *he mightily*
nvinced the Jews, and that publickly, ſhew-
g by the Scriptures, that Jeſus was Chriſt.
cts 18. 28. The Apoſtle *Paul* tells us that
ere was a Vail over the Hearts of the *Jews*
reading of the Old Teſtament; which is
ne away in Chriſt, 2 Cor. 3. 14. He then
ds, ver. 18. *We all with open Face, behol-*
ng as in a Glaſs the Glory of the Lord, are
anged into the ſame Image from Glory to
lory, even as by the Spirit of the Lord. So
ear and powerful is the Reflection of the
lory of Chriſt from the Word of God, when
e Spirit removeth the Vail of ſpiritual
lindneſs. Now the Light of the glorious
oſpel of Chriſt ſhineth into the Heart, to give
e Light of the Knowledge of the Glory of
od in the Face of Jeſus Chriſt.

2. The Spirit of God convinceth Men of
e Righteouſneſs of Chriſt, *by his Reſurrection*
om the dead.

We

We read of Christ, that he was *deliver for our Offences, and was raised again for Justification*, Rom. 4. 25. "By the Merit his Death, he paid our Debt, in his Resu rection he took out our Acquittance". Wh he suffered on the Cross, the Sins of his Pe ple were laid upon him as their Surety, a had he not given full Satisfaction to divi Justice for them, he must have been held the Prison of the Grave, he could nev have risen from the dead. But Jesus is rise according to his Word and Promise, *D stro this Temple, and in three Days I will rais up.* Joh. 2 19. We have incontestible Pro of this important Fact in the holy Scripture particularly from many faithful Witnes who sealed their Testimony with their Bloo Now this great Work of Christ's Resurrectio is ascrib'd to the Father, to the Son himself; a he is also said to be *quickened by the Spirit*, 1 Pe 3 18. And he is said to be *declared to be the S of God with Power, according to the Spir of Holiness, by the Resurrection from the dea* Rom. 1. 4 And indeed this is a strong Proof th our Saviour was the Person he professed himse to be, the Son of God by eternal Generation Thus an Expositour observeth on the Place "The Sign of the Prophet *Jonas*, i. e. Christ Resurrection, was intended for the last Con viction, *Matth.* 12 39, 40. Those that woul not be convinced by that, would be convin ce

by nothing". * Accordingly when the oſtle *Peter* would convince the *Jews* that us whom they crucified, was the Chriſt, declareth his Reſurrection from the dead. *ſeeing this before, ſpake of the Reſurrection Chriſt, that his ſoul was not left in hell, nei- his fleſh did ſee corruption. This Jeſus h God raiſed up, whereof we all are wit-ſs*, Acts 2. 31, 32. And the Spirit of God ng then given to ſet home the Word on r Hearts, many were convinced, and 'tto repent and believe in Chriſt unto Sal-ion, 37 *to* 41. Ver. Yea, of ſuch great ment is the Doctrine of the Reſurrection hriſt, that the Evidence of the Truth of Chriſtian Religion very much depends n it. *If Chriſt be not riſen, then is our aching vain, and your faith is alſo vain.* or. 15. 14. And he repeateth it, Ver. *If Chriſt be not raiſed, then is your faith n; ye are yet in your ſins.* And therefore Apoſtle ſets himſelf to prove this Doctrine his Chapter. And in the 8th to the *Romans* lays the greateſt Streſs upon it. *Who is hat condemneth? It is Chriſt that died, yea ber, that is riſen again* ? ver. 34. Here we then that the Spirit of God in his inſpired ord, maketh great uſe of Chriſt's Reſurre-n as an Evidence of his being the true *Me-*

Cont. Mr. *Henry*.

ſiah

ſſiah, and the only Name given under Heav
among Men, whereby we muſt be ſaved ; a
when he pleaſeth to ſet home this Argume
on the Hearts of Men, they conclude tha
Chriſt, and him only there's a perfect Ri
teouſneſs for their Juſtification before G

3. The Spirit convinceth Men of the Ri
teouſneſs of Chriſt, by his *Aſcenſion into H*
ven, and Seſſion at the Right Hand of God.
—— *Of Righteouſneſs, because I go to*
Father, and ye ſee me no more.
When our Lord had thro' the Holy Gh
given Commandments unto the Apoſt
and ſhewed himſelf alive unto them af
his Paſſion, by many infallible Proofs, being ſe
of them Forty Days ; *He was taken up, a*
a Cloud received him out of their ſight, A
1. 9. And the Word of God declareth t
he is ſet down at the Right Hand of
Majeſty on high, and muſt reign till all
nemies are put under his Feet. Thus we
Jeſus, for the ſuffering of Death crown'd w
Glory and Honour, and exalted to be a Prin
and a Saviour. Now he could never ha
been receiv'd to the glorious Reſt of H
ven, had He not finiſh'd his Work on Ear
Accordingly we read, *By his own Blood*
entred in once into the holy Place, having
tained eternal Redemption for us, Heb. 9.
Had not his precious Blood been of Value
make Atonement for Sin, and purchaſe t

Juſtificati

* Dr

uſtification of Life for his People, the Man hriſt Jeſus could never have gone to Hea-en, powerfully to interceed for his People, nd prepare a Place for them. He asks for othing in the behalf of his People but what e has purchaſed, and bought by a valuable rice. Agreably, we have thoſe two Parts of s Prieſtly-Office, his Obedience to Death, nd the prevailing Power of his Interceſſion t together, as indeed they are dependent n each other. *If any man ſin, we have an dvocate with the Father, Jeſus Chriſt the ighteous: And he is the Propitiation for our ins: and not for ours only, but alſo for the ins of the whole World*, 1 Joh. 2. 1, 2. And us while the Father heareth the Son, and ſtributeth Pardon and Grace to his People; ighteouſneſs and Peace kiſs each other. This then an undeniable Evidence that Chriſt approved and accepted of God in the eat Work of our Redemption. Our Lord deth, *And ye ſee me no more*; upon which earned Divine obſerveth, "If He had aſcended without fulfilling all Righteouſneſs for the Church, he ſhould have been ſent down, and ſeen again; but now, ſaith he, you ſee me no more, for by once dying, and by once appearing in the End of the World, I have put away Sin by the Sacrifice of myſelf." * And this is far-

* Dr. *Edward Reynolds* 110 Pſal.

ther evident, in that the great Promiſe o
the Holy Ghoſt was received by him, an
the Spirit came down after his Departure
as ſent from the Father in his Name, *Joh*
14. 26. Yea as ſent by our aſcended Savi
our. *If I depart, I will ſend him unto you,* 7t
Ver. Cont. And this brings me to the la
Particular under this Head,

4. The Spirit of God convinceth Me
of the Righteouſneſs of Chriſt *by his Deſce*
on the Apoſtles; by the miraculous Gifts he be
ſtowed on them, and the wonderful Works h
wrought by them.

God giveth not the Spirit by meaſure t
his Son, *Joh.* 3. 34. After his Baptiſm th
Heavens were opened unto him, and he ſaw
the Spirit of God deſcending like a Dove, and
lighting upon him. By the Spirit of God h
caſt out Devils, Matth. 12. 28. and did othe
wonderful Works. However there was a
extraordinary Diſpenſation of the Holy Ghoſt
which was not given till Jeſus was glorified
And it is this which ſeems to be here eſpe
cially intended as that which ſhould give
the higheſt Evidence and ſtrongeſt Convic
tion concerning our Lord Jeſus Chriſt, and
his Righteouſneſs. And here it may be ob
ſerved that tho' the Holy Spirit, being God
is in his Nature inviſible; yet there were
given ſenſible Tokens of his Preſence in thi
wonderful Deſcent. *And ſuddenly there came*

ſound from Heaven, as of a ruſhing mighty Wind, and it filled all the Houſe where they were ſitting. And there appeared unto them cloven Tongues, like as of Fire, and it ſat upon each of them: And they were all filled with the holy Ghoſt, and began to ſpeak with other Tongues, as the Spirit gave them utterance. Acts 2. 2,——4. And while many of different Languages were amazed to hear the Apoſtles ſpeak the wonderful Works of God in their own Tongues, and others mocked. The Apoſtle *Peter* declared that this was the Work of the Holy Ghoſt given by our Extended Saviour. *Therefore being by the right Hand of God exalted, and having received of the Father the Promiſe of the Holy Ghoſt, he hath ſhed forth this, which ye now ſee and hear.* 33. Ver. Thus they received Power from on high to publiſh the Goſpel to the Nations whoſe Languages they knew not, till they were thus miraculouſly taught of God by his Spirit. And no doubt, with extraordinary Gifts, there was alſo given to the Apoſtles by the ſame Spirit, a great Increaſe of ſpiritual Knowledge and Faith, Zeal and Courage, Humility and Patience, Love to God and Man, and other Graces, to carry them well thro' their Services and Sufferings for the Name of Jeſus. Our Saviour promiſed his Diſciples, that he would give them *a Mouth and Wiſdom which all their Adverſaries ſhould not be able to gainſay, or reſiſt*, Luk. 21. 15.

And required them not to be anxiously con
cern'd how or what they ſhould ſpeak whe
brought before Governours and Kings fo
his ſake; for ſays our Lord, *It is not ye tha
ſpeak, but the Spirit of your Father which
in you*, Matth. 10. 20. Accordingly whe
Peter and *John* had wrought a wonderf
Miracle in reſtoring a Man lame from h
Mother's Womb, and *Peter* fill'd with th
Holy Ghoſt, had declared that it was by th
Name of Jeſus that the Man ſtood befor
them whole, and then that there was no othe
Name under Heaven given among Me
whereby we muſt be ſaved: It is obſerve
Acts 4. 13. *Now when they ſaw the boldneſs
Peter and John, and perceived that they wer
unlearned and ignorant Men, they marvelle
and they took knowledge of them, that they ha
been with Jeſus.* Yea, theſe Enemies of Chri
were convicted by their own Conſcienc
that a notable Miracle had been done, *ver.* 1
And no leſs wonderful was the Succeſs of the
Miniſtry, while the Apoſtles went about th
miraculouſly furniſhed, and preached a cr
cified Saviour. Behold a Number of poo
Fiſhermen ſubduing the People of ever
Tongue and Language where they came
I ſay, ſubduing them to the Obedience
Faith! What Prejudices of Education we
overcome! What violent Luſts and Paſ
ons conquered! How did great Numbe
forſake all, yea Life it ſelf, that they mig

in Chriſt, and enjoy the Bleſſedneſs of the nviſible World where He is! Such was he wonderful Succeſs of the Goſpel when reached *with the Holy Ghoſt ſent down from Heaven.* Accordingly, the Apoſtle *Paul* obrveth, *That God hath choſen the fooliſh things of this World, to confound the wiſe; nd God hath choſen the weak Things of the orld to confound the mighty; And baſe Things f the World, and Things which are deſpiſed, ath God choſen, yea, and Things which are t, to bring to nought Things which are.* Cor. 1. 27, 28. Here thoſe Words may well applied, *Not by Might, nor by Power, t by my Spirit, ſaith the Lord of hoſts,* Zech. 6. Now ſurely the Spirit of Truth and olineſs would never have wrought ſuch Works of Grace by the preaching of the ame of Jeſus, had not He been Chriſt the ighteous. 1 Tim. 3. 16. *Without controverſy, reat is the myſtery of godlineſs: God was maifeſt in the Fleſh, juſtifyed in the Spirit.*

IV. I would offer *ſome brief Deſcription of is Work of the Spirit, in convincing Men of ighteouſneſs.*

Now in this Work the Spirit of God doth ot only give external Evidence in the Relation of God's Word; but alſo applieth imſelf inwardly to the Heart, and opens the nderſtanding to diſcern theſe ſpiritual hings concerning Chriſt and his Righte-

teouſneſs, after a ſpiritual manner. So that ſuch as are thus favoured, ſee the Son, and believe on him as the true Meſſiah and only Saviour, with that Faith which *is the Evidence of Things not ſeen*, Heb. 11 1. The Spirit of God enlightens the Minds of his People with the ſaving Knowledge of Chriſt and his Righteouſneſs. Agreeably the Apoſtle *John* declareth, 1 Joh. 2. 30. *Ye have an Unction from the holy One, and ye know all Things*, i. e. All Things concerning Chriſt and the chriſtian Religion neceſſary to Salvation. The Spirit of God may be compared to *Oyl*, as this was uſed for Light, and in Medicine. The Spirit heals the viſive Faculty of the Soul, and removeth ſpiritual Blindneſs. He reneweth his People in Knowledge, *Col.* 3. 10. Therefore when our Lord had declared to the *Laodiceans* that they were blind, he counſels them to *anoint their Eyes with Eye-ſalve that they might ſee*, Rev. 3. 18. And when this Work is wrought by the Illumination of the Spirit, the Goſpel-Revelation concerning Chriſt and his Righteouſneſs, appeareth in a new Light. The *Sun of Righteouſneſs ariſeth* upon the convinced Sinner, *with healing in his Wings* " or in his Beams". The Doctrine of God our Saviour appeareth in it's Reality, Importance and Excellency.

And accordingly,

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1. The *Work of the Spirit in this Conviction, is a ſaving Work.*

Indeed there may be ſome Perſwaſion of theſe Things from Education, there may be a notional Knowledge and hiſtorical Faith; yea we may have the common Illumination of the Spirit, and receive the Revelations of the Goſpel with a tranſient Joy; and yet not ſee the glorious Beauty and divine Glory of our Lord Jeſus Chriſt, ſo as to count all Things but Loſs for the Excellency of the Knowledge of him. But when the Spirit convinceth Men of Righteouſneſs in the Senſe in which I now conſider the Words, there is a Renovation of the Soul in all it's Powers by vital Principles and Habits of Grace infuſed; ſo that Men are *called out of Darkneſs, into God's marvelous Light.* However, I do not ſuppoſe by this, that in paſſive Converſion the Spirit of God firſt giveth the Light of this ſaving Conviction of Chriſt, and then this Light worketh an habitual Change in the Will and Affections. No, I humbly conceive that in paſſive Converſion there is the habitual Change of all the Faculties of the Soul wrought at once, by the divine Operation of the Holy Spirit: And then the Underſtanding, now ſavingly enlightned, beholds Jeſus Chriſt, in order of Nature before the Will & Affections are drawn to cloſe with him and cleave unto him; yea ſo as to incline them to act agreable to the Diſcovery made of this glorious Object.

This

This is then a saving Work of the Spirit of God. When *Peter* therefore had made that Confession of his Faith, *Thou art Christ the Son of the living God.* Our Lord pronounc'd him Happy, *Blessed art thou Simon Bar-jona for Flesh and Blood hath not revealed it unto thee, but my Father which is in Heaven,* Matth. 16.16,17. Thus to know Christ is the beginning of eternal Life, *Joh.* 17. 3.

2 In this Work *the Spirit of God giveth the convinced Sinner satisfying Evidence of Christ's Ability and readiness to justify and save all that come to God by him.*

He convinceth them that how many & great soever their Sins have been, yet in Christ they may have a Righteousness every way sufficient for their Justification before God, and to give them a sure Title to eternal Life, according to the new and everlasting Covenant. While Men entertain slighty Tho'ts of the Evil of Sin, and of the Punishment due to them for it; they may also entertain low unworthy Apprehensions of Christ, and yet nourish a carnal Confidence that He is both able and ready to save them: But when Men are convinced of the heinous Evil of Sin as it is an Offence against the infinitely glorious God, and so deserveth eternal Punishment; now they may be ready to say, Can this Man save us? Who is able to deliver us? Surely none but the Almighty God can re-

deem

deem us. Unleſs the Arm of the Lord be revealed, all our Hope of Deliverance is periſhed. But now, in this Article of Extremity, the Spirit of God revealeth Chriſt as Jehovah our *Righteouſneſs*, as the God of Salvation, to whom belong the Iſſues from Death; and then the convinced Sinner is able to ſay, *In the Lord have I Righteouſneſs, and Strength.* Now He ſeeth that He who is God hath purchas'd the Church with his own Blood, and given his Life a Ranſom for many. And this maketh it manifeſt that God may be juſt and yet juſtify the Sinner that believeth in Jeſus; yea, *that thro' Faith in his Blood God declareth his Righteouſneſs for the Remiſſion of Sins*, Rom. 3 25. And we have the Virtue of the Blood of Chriſt further declared by a Compariſon from the legal Sacrifices. *For if the Blood of Bulls, and of Goats, and the Aſhes of an Heifer ſprinkling the Unclean, ſanctifieth to the purifying of the Fleſh; How much more ſhall the Blood of Chriſt, who through the eternal Spirit, offered himſelf without Spot to God, purge your Conſcience from dead Works to ſerve the living God*, Heb. 9.13,14. If we underſtand the eternal Spirit here, of the God-head of our Lord, this gave the higheſt Virtue and Value to his Offering. And then the Holy Ghoſt ſanctified the Man Chriſt Jeſus in an extraordinary manner to this great Work, & ſtrengthned him to the moſt perfect Exerciſe of Grace in the diſcharge of it. Accordingly

cordingly ſuch as are convinced of Righte ouſneſs, behold a Fountain of Merit and Grac open'd in Chriſt to waſh away their Sins They ſee that this divine Perſon is worth to receive the Gift of the Holy Ghoſt, in vi tue of his Obedience unto Death, that all th glorious Ends of His Mediation may be ac compliſhed. Yea, the Spirit of God ſhewet theſe Things in ſuch an agreable as well a convincing Light, that the enlightned Min is ſatisfied in this Way of obtaining the Juſti fication of Life. This Light is ſweet to th Soul, and the Believer determineth with th Apoſtle to know nothing *ſave Jeſus Chriſt and him crucified* See 1 Cor. 2 2. And ther the Spirit of God convinceth Men of Chriſt' readine s to ſave all that go to God by him And now, they receive the Calls of the Goſ pel, not as the Word of Men, but of God tho' Men may be the Inſtruments. Now they knowChriſt's Voice when He ſays, *Come unt me all ye that labour, & are heavy laden, & I wil give you reſt. All that the Father giveth me ſhall come to me; and him that cometh unto me I will in no wiſe caſt out*, Joh. 6. 37. They are convinced that they have a divine War rant to bear them out in this important Ac of truſting in Chriſt for Righteouſneſs, and a divine Promiſe of eternal Life, upon their obeying the Goſpel Call.

Which leads me to ſay,

3. *Thu*

3. *Thus the Spirit of God maketh Men freely willing to receive and ſubmit to Chriſt upon the Call and Offer of the Goſpel.*

Now the Call is effectual. God's People are willing in the Day of His Power. They have the great Truths of the Goſpel concerning Chriſt and his Righteouſneſs demonſtrated, and their Objections drawn from their own great Sinfulneſs, anſwered. And thus their Saviour taketh Poſſeſſion of the Hearts of Men, not by Violence; but by a ſweet, and yet powerful divine Influence whereby they are perſwaded to embrace Him as the Lord their Righteouſneſs. Being thus drawn by the Spirit, they freely go out to Chriſt renouncing their own Righteouſneſs as filthy Rags, and putting on this beſt Robe of Chriſt's Righteouſneſs as every Way ſufficient to cover their Nakedneſs. *It is written in the Prophets, And they ſhall be all taught of God. Every Man therefore that hath heard and learned of the Father cometh unto me*, Joh. 6. 45. The enlightned Mind beholds our Lord Jeſus as a moſt ſuitable and ſufficient Saviour, the renewed Will makes choice of him, and the uniting Affections cleave to him.

APPLICATION.

USE 1. From what hath been ſaid *We may learn the Divinity of our Lord Jeſus Chriſt.*

The

The Old and New-Teſtament agree i
bearing Witneſs to Jeſus Chriſt as the So
of God, the great God our Saviour. An
when our Lord aſcended on high, he rece
ved of the Father the Gift of the Holy Ghoſ
and ſent him to convince Men of their gre
Sin in rejecting him by Unbelief, and the
to ſhew them the perfect Righteouſneſs whic
He had wro't out for the Juſtification of Sin
ners before God, which muſt be the Rig
teouſneſs of One who is God-Man; for ha
he been a meer Creature tho' the moſt e
cellent, his Obedience had been due to G
by the Law of Creation, and it wou
have been impoſſible for him to purchaſe
ternal Salvation for us. But the Word
God declareth, that *being in the Form of G*
he thought it not robbery to be equal with G
But made himſelf of no Reputation, and to
upon him the Form of a Servant, and w
made in the likeneſs of Men: And being fou
in Faſhion as a Man, he humbled himſelf, a
became obedient unto Death, even the Dea
of the Croſs, Phil. 2. 6,---8. And this bei
the Caſe, his Obedience is ſtrictly and p
perly meretorious; yea there is infinite M
rit in it to purchaſe eternal Redemption f
us. And this is one of the deep Things
God revealed in the Goſpel, and by t
Holy Spirit. Our Lord was put to Death
the Fleſh, but quickned by the Spi
a

d declar'd to be the Son of God, the Lord
r Righteouſneſs, by wonderful Operations
this divine Spirit ſent in his Name after
Aſcenſion into Heaven. Let us then o-
y that Command of God, *He is thy Lord,*
worſhip thou him, Pſal. 45. 11. And let
join the heavenly Hoſt, ſaying, *Worthy is*
Lamb that was ſlain, to receive Power,
Riches, and Wiſdom, and Strength, and
nour, and Glory and Bleſſing, Rev. 5. 12.

USE 2. *Learn the heinous Sin and moſt*
ngerous Evil of rejecting Jeſus Chriſt, and
glecting His great Salvation under the Goſ-
Revelation.

We have the ſtrongeſt Evidence that Je-
is the Chriſt the only Saviour, in the Word
God. The Doctrines therein delivered
ncerning Chriſt, the Hiſtory of wonderful
iracles and Works of Grace wrought by
e Spirit in the Name of *Jeſus*, put this
yond all reaſonable Doubt. How great
en is the Evil of rejecting Chriſt! Surely
ch as put the Goſpel from them, *judge*
mſelves unworthy of everlaſting Life. How
ll we eſcape if we neglect ſo great Salva-
n, which at the firſt began to be ſpoken
the Lord, and was confirmed unto us by
m that heard him; God alſo bearing them
neſs, both with Signs and Wonders, and
th divers Miracles, and Gifts of the holy
oſt, according to his own Will, Heb. 2. 3, 4.

And ſtill the Sin and Danger of this is grea
ter, when we have had the Spirit of God ſtri
ving with us. When this is done againſt th
Light and Conviction of our Conſciences, it i
highly provoking unto God; and when ther
is added over and above a malicious Oppo
ſition to the Holy Ghoſt in his divine Ope
rations; this ſeems to contain in it the Ma
lignity of that Sin which is unto Death, an
ſhall not be forgiven. When our Lord there
fore had caſt out a Devil by the Spirit o
God, and the *Phariſees* blaſphemed, ſaying
*This Fellow doth not caſt out Devils, but b
Beelzebub the Prince of the Devils*; he de
clareth to them, *that the Blaſphemy againſ
the Holy Ghoſt ſhall not be forgiven unto Men*
Matth. 12. 31. And we have that awfu
Word for our Warning; *It is impoſſible fo
them who were once enlightned, and have taſte
of the heavenly Gift, and were made Partа
kers of the holy Ghoſt, and have taſted th
good Word of God, and the Powers of the Worl
to come; If they ſhall fall away, to renew
them again unto Repentance: ſeeing they cru
cify to themſelves the Son of God afreſh, an
put him to an open ſhame.* Heb. 6. 4,——
This falling away ſeems to refer to a tota
and wilful Apoſtacy join'd with a malicious
Oppoſition to the Chriſtian Religion afte
we have been convinced that it is of God
and have made a Profeſſion of it. And there
fore, *Peter's* Fall in denying his Lord, and
othe

ther heinous Tranſgreſſions of God's Chil-
ren, do not come under this Head. How
readful then muſt be the Condition of ſuch
poſtates! How aggravated their Sin and
uniſhment! *Of how much ſorer Puniſhment,*
ppoſe ye, ſhall he be thought worthy, who
th trodden under Foot the Son of God, and
th counted the Blood of the Covenant, where-
ith he was ſanctified, an unholy Thing, and
th done deſpite to the Spirit of Grace, Heb.
0. 29. O let us then take heed and beware
all Approaches towards this great Sin!
et us not indulge an Evil Heart of Un-
elief, nor reſiſt the Spirit of God ſtriving
ith us. But let not any that are ſeeking
e Lord with trembling, imagine that this
their Caſe, and ſo diſcourage themſelves,
if there was no Hope for them: But ra-
er,

USE 3. *Let ſuch as are ſenſible of their*
n and Guilt, cry to God for his Spirit to
ve them the ſaving Knowledge of Chriſt, and
Righteouſneſs; and to enable them to receive
im as their only Saviour.

Hath the Spirit of God convinced you of
ur loſt and periſhing Condition? Pray to
e Father then to open your Eyes to be-
ld his Son, who is come to ſeek & ſave
at which was loſt: He who is mighty to
ve inviteth you to come unto him, and pro-
ſeth he will in no wiſe caſt out them that

come unto him. Do not ſay then, that you Hope is loſt, and that you are utterly c off; but rather reſolve that you will look a wait for God's Salvation. Do not Attem to patch up a Righteouſneſs of your own but caſt away your filthy Rags, and go o unto Chriſt for *white Raiment*, that you m be clothed, and that the Shame of your N kedneſs may not appear. Seek of God th *fine Linnen, clean & white, which is the Rig teouſneſs of Saints*, whereby they ſtand a are accepted as Righteous before God, ev the Righteouſneſs of Chriſt imputed, and ceived by Faith. *Put on Chriſt*, and the ho God, looking on you as united to Him by true and living Faith, will behold no Iniq quity in you ſo as to enter into Judgme and condemn you for it. *There is no conde nation to them that are in Chriſt Jeſus; w walk not after the Fleſh, but after the Spi* Rom. 8.1. Go to Chriſt then and ſay, Lo I am guilty, I can't conceal it. My ownHe condemneth me, and thou art greater th my Heart, and knoweſt all Things. B now I humbly and thankfully accept thi offer to be my Surety and Advocate w the Father. I put myCauſe into thine Ha O plead it, and anſwer for me! Let t Hand-writing which is againſt me be fou cancel'd in virtue of thy precious Blood, a let me be found juſtified thro' the Redem tion which is Chriſt Jeſus. Lord I belie

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hat there's Virtue enough in thy precious Blood to waſh away all my Sins, tho' they have been as Scarlet, and Red like Crimſon: Help thou mine Unbelief! Thus do by God's Grace, and you may have *Confidence towards God now, and ſhall not be aſhamed before him at his Coming.* No, If you appear cloathed with the Righteouſneſs of Jeſus Chriſt, you ſhall be openly acquitted in the Day of Judgment. But then remember that to whom Chriſt is made of God *Righteouſneſs*, he is alſo made *Sanctification*; and look to it that your Faith be that living Faith which purifieth the Heart, and worketh by Love. For *that Faith which hath not Works is dead, being alone*, James 2. 17. And will leave you in a State of Death, and Damnation. That Faith by which God's Children depend entirely upon the meritorious Righteouſneſs of Chriſt for Juſtification before God, is alſo a vital Principle of new Obedience. Look unto Jeſus then, not only as to the *Lord your Righteouſneſs*; but alſo as to *your Head of Influence*, of whoſe Fulneſs his People receive and Grace for Grace. When you go forth to meet the Bridegroom, look to it that you have the Oyl of ſaving Grace in your Hearts. Thus ſtand with your Lights burning, like unto Men that wait for their Lord; ſo ſhall *you be found of your Judge in Peace, without Spot, and Blameleſs.*

SERMON IV.

Preach'd at the Old-South-Meeting-House in Boston, Lord's-Day, *April* 26. 1741.

JOHN xvi. 8.

AND when He is come, he will reprove the World of Sin, and of Righteouſneſs, and of Judgment.

DOCTRINE I.

It is the Work of the Holy Spirit, to convince and reprove Men of Sin.

DOCTRINE II.

It is the Work of the Holy Spirit, to convince Men of Righteouſneſs.

I Have conſidered theſe two Doctrines and ſhall now ſpeak briefly to the 3 and laſt.

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Doctrine III.

IT is the Work of the Holy Spirit to convince Men of Judgment.

Under this Doctrine we may conſider,

1. What are we to underſtand by Judgment.
2. The Means which the Spirit uſeth to convince Men of this Judgment.
3. I ſhall give ſome brief Diſcription of this Work of the Spirit in convincing Men of Judgment.

I. *What are we to underſtand by Judgment?*

Anſ. 1. *We may underſtand it of that unjuſt Judgment which Men paſs'd on Jeſus Chriſt, as if he ſuffer'd for his own Crimes, and his Diſciples ought to ſuffer for confeſſing his Name before Men.*

We read of *Jeſus*, that in his Humiliation, *his Judgment was taken away*, Acts 8. 33. Tho' *Pilate* declared, having examin'd him before his Accuſers, that he found no fault in him touching thoſe Things whereof they accuſed him; yet the Voices of the Multitude, and of the High Prieſts prevail'd; ſo that *Pilate* gave Sentence it ſhould be as they requeſted, *Luke* 23. 34. Many were ignorant of the Goſpel Revelation concern-

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ing Jeſus Chriſt. *Which none of the Princes of this World knew: For had they known it, they would not have crucified the Lord of Glory*, 1 Cor. 2. 8. And the chriſtian Religion is mention'd as *a Sect* or Hereſy *every where ſpoken againſt*, Acts 28. 22. Thus was the holy Jeſus ſet *for a Sign which ſhould be ſpoken againſt*, Luke 2. 34. But when the Spirit of God came to diſcharge his Office as an Advocate in behalf of our aſcended Saviour, he convinced many of the great Wrong they had done in this Matter, and rebuked them ſharply; ſo that they were brought to judge and condemn themſelves. Thus after our Lord had appeared to *Saul* ſaying by a Voice from Heaven, *I am Jeſus whom thou perſecuteſt*, and the Spirit of God had wrought a thorough Change in him; he freely acknowledged *that he had been a blaſphemer, and a perſecutor, and injurious*, 1 Tim. 1. 13.

2. By Judgment we may underſtand *the Power given to our Lord Jeſus Chriſt to govern the World, and to execute Judgment upon Satan, that grand Uſurper, and all that adhere to him, in Oppoſition to the Kingdom of God.* Agreeably it is ſaid, 11 ver. *Of Judgment, becauſe the Prince of this World is judged.* After our Lord's Reſurrection he ſaid to his Diſciples, *All Power is given unto me in Heaven and in Earth*, Matth. 28. 18. When he aſcended on High, he led Captivity Cap-

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tive, and broke the Power of the Enemies of our Salvation; ſo that they ſhall not be able to deſtroy ſo much as one of thoſe little Ones who put their Truſt in him. Here then it may be proper to obſerve, that the apoſtate Spirits who left their firſt Habitation are repreſented in Scripture as united under one Head againſt Chriſt and his Kingdom. The *Devil* that old Serpent, beguiled *Eve*, and prevailed upon her to eat of the forbidden Fruit, and then by her enticed her Husband. We read, *She took of the Fruit thereof, and did eat, and gave alſo unto her Husband, with her, and he did eat*, Geneſis 3. 6. And thus were our *firſt Parents* drawn into a Rebellion againſt the Lord their Maker and great Benefactor, which muſt have been deſtructive to them and their ſinful Progeny, had not God ſent his Son *to deſtroy the Works of the Devil.* The firſt Promiſe of this was given to *Adam* and *Eve* before they were caſt out of the earthly Paradice, *And I will put Enmity between thee and the Woman, and between thy Seed and her Seed: it ſhall bruiſe thy Head, and thou ſhalt bruiſe his Heel*, Gen. 3. 15. Here's a Sentence of Condemnation denounc'd againſt the Devil, and in the ſame Words a precious Promiſe of Deliverance made to God's People. " This Seed is the " Lord Jeſus Chriſt, the only begotten Son " of God, who was to be born of a Woman " being a Virgin, by the Operation of the

" Holy

" Holy Ghoſt, to diſpoſſeſs the Devil, thro
" the Merit of his Death, and the Power o
" his Spirit, of all his Force." † Accordingly, *When the Fulneſs of Time was come, God ſent forth his Son made of a Woman, made under the Law, to redeem them that were under the Law*, Gal. 4. 4, 5. And as our Lord was ſent to ſave the loſt Sons and Daughters of *Adam*, ſo to confound the accurſed Plots and Devices of Satan, whereby he ſought to enſnare and ruin them forever. *Foraſmuch then as the Children are Partakers of Fleſh and Blood, he alſo himſelf likewiſe took part of the ſame: that thro' Death he might deſtroy him that had the Power of Death, that is, the Devil*, Heb. 2. 14. Satan, by the divine Permiſſion, has the Power of Death as an Executioner. He is a Murderer, and a Deſtroyer. But now, the Son of God, having *taken on him not the Nature of Angels, but the Seed of Abraham*, he died on the Croſs that he might *condemn Sin* in the Fleſh, which is the *Sting of Death*, bear the Curſe of that *Law* which is the *Strength of Sin*; and ſo purchaſe Reconciliation with God for his People, and the Gift of the Holy Ghoſt, to turn Sinners from the Power of Satan unto God. And thus Satan's Kingdom, which is founded on Sin, falls to

† Dutch Annotations.

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he Ground, and his deſtroying Power over Man, is taken away. And therefore when he Time of our Lord's Death drew nigh, he id, *Now is the Judgment of this World: Now all the Prince of this Word be caſt out*, John 2. 31. That is, "My Death will be the Devil's Overthrow; will bring down Sin, and deliver the World from the Tyranny and Dominion of Satan." * Our mighty edeemer *ſpoiled Principalities and Powers, nd triumphed over them on the Croſs*, Col. 2. 5. He has purchaſed a glorious Victory o- er Satan, and all our ſpiritual Enemies, Sin, his preſent evil World as under the Power he Devil, and Death. Agreably, our Lord id to his Diſciples, *In the World ye ſhall have ribulation: but be of good cheer, I have over- me the World*, John 16. 33. We read, *I ill ranſom them from the Power of the Grave: will redeem them from Death: O Death, will be thy Plagues; O Grave, I will be thy Deſtruction*, Hoſ. 13. 14. And then the Word of God declareth, That our Lord *muſt eign 'till all Enemies are put under his Feet*, Pſal. 110. 1. *The Lord ſaid unto my Lord, Sit ou at my right Hand, until I make thine E- nemies thy Footſtool.* And now the *Father ath committed all Judgment to the Son.* He

* Mr. *Burkitt.*

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is the Judge, Lawgiver, and King of his People; and as the Lord ſtrong and mighty will he go on conquering and to conquer his and his People's Enemies, 'till they ſhall be all put under him; and his People alſo ſhall have Dominion over them, in the great Day of Judgment.

Which leads me to ſay,

3. We may underſtand it *of the laſt and general Judgment, when our Lord Jeſus Chriſt ſhall appear in the Glory of his Father, to judge the World in Righteouſneſs.*

We read, *He hath appointed a Day, in the which he will judge the World in Righteouſneſs, by that Man whom he hath ordained whereof he hath given Aſſurance unto all Men in that he hath raiſed him from the Dead*, Acts 17. 31. While our Lord was upon Earth he ſpake of this Judgment, *When the Son of Man ſhall come in his Glory, and all the holy Angels with him, then ſhall he ſit upon the Throne of his Glory. And before him ſhall be gathered all Nations*; —— Mat. 25. 31, 32. And now he is riſen and aſcended, the Heaven muſt contain him until the Time of Reſtitution of all Things, when there ſhall be an End put to the Diſorder and Confuſion bro' into the World by Sin, and all ſhall be obliged to ſay, *Verily there is a Reward for the Righteous*; *Verily he is a God that judgeth in the Earth.* And we have an Earneſt of this in our Lord's Power to caſt out Satan, and

n the wonderful Reformation wrought, when fter his Aſcenſion, He ſent *the Rod of his trength out of Zion*, his Word accompanied ith his Spirit, and ſo rul'd in the midſt of is Enemies. See *Pſal.* 110. But we do ot as yet ſee all Things put under him, they ſhall be in the great Day. *Satan* is ill obeyed as the God of this World, and orks in the Hearts of the Children of Diſbedience. *Antichriſt*'s Reign has not a Peiod put unto it. And to this Day, the *dark Places of the Earth, are full of the Habitatis of cruelty.* So that even in the laſt Days, here are Scoffers who ſay in Deriſion, *Where the Promiſe of his Coming?* But God by is Word and Spirit ſays to us, Behold, the ord cometh! Jude 14, 15. *v. And* Enoch *alſo, he ſeventh from* Adam, *propheſied of theſe, ſayg, Behold the Lord cometh with ten thouſands f his Saints, To execute Judgment upon all, and to nvince all that are ungodly among them, of ll their ungodly Deeds which they have unodly committed, and of all their hard Speeches, hich ungodly Sinners have ſpoken againſt him.* nd in that great and terrible Day of the ord, the Devil muſt be caſt into the Lake f Fire and Brimſtone, to be tormented forver and ever. This the *Devils believe, and remble.* And then ſhall wicked Men have hat dreadful Sentence pronounced and exeuted upon them, *Depart from me, ye curſed, nto everlaſting Fire, prepared for the Devil*

and his Angels, Matth. 25 41. Sinners hav
ſometimes ſuch a Conviction of this Judgmen
as makes them alſo tremble. As *Paul rea
ſoned of Judgment to come, Felix trembled*
Acts 24. 25. And then ſhall the Saints hav
their Judgment brought forth as the Ligh
and their Righteouſneſs as the Noon-Day
when the King ſhall ſay unto them on h
right Hand, *Come ye bleſſed of my Father, in
herit the Kingdom prepared for you from th
Foundation of the World*, Matth. 25. 34. God
People ſhall have a compleat Victory ove
Satan, this preſent evil World, and the la
Enemy Death. And all the Fruits of Sin an
the Curſe reſpecting them, ſhall be fully ta
ken away, when *Chriſt ſhall appear a ſecon
Time without Sin unto Salvation.* And th
Spirit of God now giveth them ſuch a Con
viction of this Judgment, that they look fo
that *bleſſed Hope, and the glorious Appearin
of the great God, and our Saviour Jeſus Chri*

II. I would conſider *ſome of the Mea
which the Holy Spirit uſeth to convince Me
of Judgment.*

1. The Spirit of God convinceth Men
Judgment by *the miraculous Power given
the Apoſtles to caſt out Devils in the Name
Jeſus.*

While our Lord was on Earth, he exerc
ſed this Power. He went about doing good
and *healing all that were oppreſſed of th
Devi*

Devil, Acts 10. 38. He cast down Satan, and healed many that were under a bodily poſſeſſion. Thus our Lord cast many Devils out of a miſerable Man in the Country of the *Gaderenes*, Luke 8. 30. *Jeſus asked him, ſaying, What is thy Name? And he ſaid Legion: becauſe many Devils were entred into him* But at Chriſt's Command they were diſpoſſeſſed, 33 *v. Then went the Devils out of the Man.* And when the *Seventy* returned, they ſaid, Lord even the Devils are ſubject to us thro' thy Name. Upon which our Lord ſays, *I beheld Satan as Lightning fall from Heaven.* Luke 10. 18. And after our Saviour Chriſt was exalted, this Power was wonderfully manifeſted by the Hands of the Apoſtles in the Name of Jeſus. They bro't them which were *vexed with unclean Spirits, and they were healed every one*, Acts 5. 16. *Paul* ſaid to the evil Spirit that had poſſeſſed a Perſon as a Spirit of Divination; *I command thee in the Name of Jeſus to come out of her. And he came out the ſame Hour*, Act. 16. 18. Now the great Agent in this miraculous Work was the Spirit of God, *Matth.* 12. 28. And by it he convinced Men of the Dominion of our Lord Jeſus over the Powers of Darkneſs.

2. The Spirit of God convinceth Men of Judgment *by the Light of the glorious Goſpel, and the Works of Grace wrought by it.*

The Evil Spirits are call'd *the Rulers of th Darkneſs of this World*, Eph. 6. 12. Satan's King dom is founded on the Darkneſs of Sin, and ſup ported by Ignorance and Error. Accordingly The Holy Spirit uſeth the Light of his Wor to ſubdue him. Thus our Lord ſaid t *Paul, I have appeared unto thee for this Pu poſe, to make thee a Miniſter and a Witne both of theſe Things which thou haſt ſeen, an of thoſe Things in the which I will appea unto thee; delivering thee from the People, an from the Gentiles, unto whom now I ſend the To open their Eyes, and to turn them fro Darkneſs to Light, and from the Power Satan unto God*, Acts 26. 16,——18. Now it is the Spirit of God who furniſheth an ſends forth theſe Miniſters of Chriſt to ſhe Men the miſerable Bondage they are unde to Satan, and to invite them to come ove to Chriſt, whom God hath ſet *for an Enſig of the People*, Iſa. 11. 10. Our Lord whil on Earth was anointed by the Spirit to preac Deliverance to the Captives. And after h Aſcenſion he ſent forth his Apoſtles, an others to publiſh the glad Tidings of th Goſpel. And by his Word accompanie with his Spirit, He broke in Pieces the Pow er of the Enemy.. *The Weapons of our War fare are not carnal, but mighty thro' God the pulling down of ſtrong Holds: Caſting dow Imaginations, and every high Thing that ex*

alte

lteth it ſelf againſt the Knowledge of God, and ringing into captivity every Thought to the bedience of Chriſt. The Inſtruments indeed ere the weak Things of the World, that he Glory of the Victory might be given to hriſt. *We have this Treaſure in earthen eſſels, that the Excellency of the Power may e of God, and not of us,* 2 Cor. 4. 7. Some uppoſe that here is an Alluſion to *Gideon's* ittle Army that marched againſt the migh- y Hoſt of *Midian*, with Trumpets, Lamps nd Pitchers: They blew the Trumpets, brake he Pitchers, and held up the Lamps, crying, *The Sword of the Lord, & of Gideon.* And the God of Armies routed their formidable Ene- nies, *Judges* 7. Thus Chriſt's Miniſters who re as their Brethren, form'd out of the Clay, old up the Light of the Goſpel, and cry a- oud as they are directed; and when the lmighty Spirit is pleaſed to work with and y them, the Powers of Darkneſs flee be- ore them, as the Shades of Night are cha- ed away before the ſpringing Day, and ri- ing Sun. Thus was Satan caſt out of the Gentile World. His Oracles were ſtruck Dumb, his Temples and Altars were deſer- ed, and many *turned to God from Idols, to erve the living and true God*, and to wait for is Son from Heaven. We read that ma- y who uſed curious Arts, "the ſtudy of Magick and Divination", burned their Books, when the Word of God prevailed; tho' the

Price of them was counted, and found to be 50,000 Pieces of Silver. *Acts* 19. 19,26. And by the way, when the Word of God prevaileth among you, the Spirit will convince you of the Evil of reading Romances, Plays and other lewd Books. To return, When Satan was caſt out of *Rome-Pagan*, he gave his Power to the Beaſt, *to Antichriſt*; and ſo ſet himſelf again in Oppoſition to Chriſt, & his Kingdom. But our Lord has in a good meaſure conſumed him with the Spirit of his Mouth, the Sword of the Spirit going out of his Mouth, in his preached Goſpel. The Apoſtle *John* ſaw in Viſion *an Angel fly in the midſt of Heaven, having the everlaſting Goſpel to preach unto them that dwell on the Earth*, Rev. 14 6. By which we may underſtand "the faithful Witneſſes of Chriſt and Teachers of the Goſpel" who publiſh the pure Doctrines of God's Word in Oppoſition to the Errors and Hereſies of *Rome*. The Angels of the Churches, and Meſſengers of Chriſt. And after this, another Angel crieth *Babylon is fallen, is fallen*, 8 *v.* Thus doth the Spirit of God by his Word plead the Cauſe of Chriſt againſt his Enemies, and convince the Obſtinate to their Confuſion, that our Lord is above them, even in thoſe Things wherein they deal moſt proudly: And thus doth He give his People an evident Demonſtration of the Authority of Chriſt to execute Judgment againſt the great Enemy of their Souls

Souls. Now it appears that Chriſt is ſtronger than the ſtrong One, while the Devil is thus caſt down from his uſurped Throne in the Hearts of Men. *When a ſtrong Man armed keepeth his Palace, his Goods are in Peace. But when a ſtronger than he ſhall come upon him, and overcome him, he taketh from him all his Armour wherein he truſted, and divideth his Spoils.* Luke 11. 21, 22. The Words may be fitly applied to the Deſtruction of Satan's Power both reſpecting the Bodies and Souls of Men.

3. The Spirit of God convinceth Men of this Judgment *by judicial Diſpenſations of Providence.*

God is known by the Judgments which he executeth. And it hath pleaſed the Father to commit this Judgment to the Son, the Power of puniſhing his and his People's implacable Enemies, and of correcting his Covenant-People. The Apoſtle *Paul* ſays, reſpecting God's own People, *When we are judged, we are chaſtened of the Lord, that we ſhould not be condemned with the World,* 1 Cor. 11. 32. Now by theſe providential Diſpenſations the Spirit of God pleads the Cauſe of Chriſt, as the Judge of the World, and as the Lord and Lawgiver of his Church; and convinceth Men of the Neceſſity of ſubmitting to his golden Scepter, leſt they be broken to Pieces with his iron Rod. When

Judg-

Judgment begins at the House of God, There's a loud Call to the Wicked to consider, *What shall be the End of them that Obey not the Gospel of God?* Where shall the Ungodly and the Sinner appear? See 1 *Pet.* 4.17,18. And thus are Sinners sometimes brought to make Supplication to their Judge, sensible that it must be a fearful Thing to fall into his Hand as an Avenger of Sin. And when the Children of God behold how the Lord puts away the Wicked like Dross, they cry out with the Psalmist, *My Flesh trembleth for fear of thee, and I am afraid of thy Judgments.* Now they are quickned to serve the Lord with Reverence, and concern'd to make it evident to themselves that they are not of those who must be led forth with the Workers of Iniquity in the great Day of Judgment.

III. I proceed in the last Place to *give some brief Description of this Work of the Spirit in convincing Men of Judgment.*

The Holy Spirit the divine Author of this Work, is called *the Spirit of Judgment*, Isa. 4. 4. And he may be so call'd in part as he convinceth of Judgment. And in this Work the holy Spirit brings home the Evidence of this Judgment of our Lord Jesus Christ by an inward Application to the Heart and Conscience, in legal or saving Conviction.

1. In

1. In this Work *the Spirit of God ſheweth the Sinner that while he refuſeth to ſubmit to Chriſt as his Lord Redeemer, he is under the Power of Satan, who is leading him Captive to Hell.*

The Devil is call'd the *Prince of the Power of the Air, the Spirit that now worketh in the Children of Diſobedience*, Eph. 2. 2. He is here deſcrib'd as one having others under him, the Prince of Devils, as having been we may ſuppoſe the Arch-Traitour and Leader of Rebellion to the Apoſtate Spirits. His Power is confin'd to this lower World, and is exercis'd over ſuch as continue in Diſobedience towards their rightful Lord. He may tempt God's Children; but he reigns only in the Hearts of rebellious Sinners: Theſe he leads Captive at his Will; but alas! They are very inſenſible of it. The moſt do not know, will not conſider, that this old Serpent ſeeks to beguile and cheat them of their precious Souls by his Temptations from the Pleaſures, Riches and Honours of this World; and that while he gratifieth the Luſt of the Fleſh, the Luſt of the Eye, and the Pride of Life, he holds them faſt by theſe vile Luſts, as in Chains of Darkneſs. But when the Holy Spirit cometh on then to deliver them from the deſtroying Power of this unclean Spirit, he opens their Eyes, and ſheweth them this *evil One* in his own Colours. And now they are made

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ſenſible that as a *roaring Lion*, he ſeeks to devour them; and that none can deliver them but the Lord Jeſus, who is call'd the *Lion of the Tribe of Judah*. Now they feel that this *fiery Serpent* hath injected his deadly Poyſon into their Souls, and that with the ſtung *Iſraelites* they muſt periſh, unleſs they look to the Son of God, who was lifted up on the Croſs.

Which leads me to ſay,

2. *The Holy Spirit revealeth Jeſus Chriſt to Sinners as their only and Almighty Redeemer.* The Spirit of God convinceth them of the Truth of that Word, *Foraſmuch then as the Children were Partakers of Fleſh & Blood, he alſo himſelf likewiſe took Part of the ſame: that thro' Death he might deſtroy him that had the Power of Death, that is, the Devil; And deliver them who thro' Fear of Death were all their Life-Time ſubject to Bondage*, Heb. 2. 14, 15. And that Chriſt is able to bring forth Judgment to Victory, by reſcuing miſerable Sinners, and ſo taking the Prey out of the Hand of the Mighty.

3. *The Spirit of God enableth his People to ſubmit to Chriſt as their Prince and Saviour, renouncing the Devil and all his Works.* They can ſay, tho' this cruel Lord has had the Dominion over us, yet now will we make mention

mention of the Name of Chriſt, as our only rightful Lord and Maſter. And they are willing that thoſe Luſts whereby Satan held them, ſhould all be ſlain before the Lord; becauſe theſe alſo are Enemies to Chriſt. Thus they go over to Chriſt, to liſt under his Banner, whom God hath given to be a *Leader and Commander to the People*, to bring many Sons to Glory, as the Captain of their Salvation. *They are willing in the Day of God's Power*, Pſal. 110. 3. In this reſpect, they are not as preſs'd Men; but as Volunteers freely offer themſelves, and ſo *come to the help of the Lord, againſt the Mighty*. By the Evidence of the Spirit they diſcern clearly that the Service of Satan is vile Slavery, and the Wages Death; and accordingly they deſert him with an holy Indignation, and a Deſire of taking an holy Revenge of him: They alſo ſee that the Service of Chriſt is glorious Liberty, and the gracious Reward, eternal Life; and accordingly they willingly ſubſcribe their Hand to the Lord, and enter into an Oath that they will be for him and for no other. And thus are they *delivered from the Power of Darkneſs, and tranſlated into the Kingdom of God's dear Son*, Col. 1. 13. Satan is caſt down, and caſt out of their Hearts; ſo that tho' he may tempt, he ſhall never again uſurp Dominion over them. The Son of God in Oppoſition to this Uſurper, cometh into their Souls, and taketh Poſſeſſion of them

as

as his own. And they are enabled to open the everlasting Doors of their Hearts, that the King of Glory may come in. They say to the Son and Lord of *David*, something as *Amasai* to King *David*, when the Spirit came upon him; *Thine are we* David, *and on thy side: Peace, Peace be unto thee, and Peace be to thine Helpers; for thy God helpeth thee.* Nor doth the Noise of War discourage them; for now the Spirit gives them a View of Christ as the Lord strong and mighty, the Lord mighty in Battle. They realise it that there can be no true Safety, no Victory, no Triumph; but in abiding loyal to Christ, and standing firm on his side.

4. The Spirit of God convinceth his People of this Judgment, *by bruising Satan under their Feet more and more, and by giving them the lively Hope of a compleat Victory over him, and all their Enemies, at the Day of Judgment.*

God's People under this Conviction of the Spirit, behold Satan as a conquered Enemy, and believe that God will fulfill his Word *by bruising him under their Feet.* And they happily find that he that has begun the good Work is carrying it on towards Perfection against all Opposition from their spiritual Enemies. The Spirit of God inspireth them with Courage and Skill to resist the Devil stedfastly. He teacheth them to Fight the

Battles

Battles of the Lord, looking to Jeſus Chriſt that they may *be ſtrong in the Lord, and in the Power of his Might.* He enableth them to uſe their ſpiritual Weapons with Dexterity and Succeſs. He enableth them to *put on the whole Armour of God*, that they may be able to ſtand againſt the Wiles of the Devil. To take the *Shield of Faith*, wherewith they quench the fiery Darts of the Wicked; and the *Sword of the Spirit*, which is the Word of God. The Spirit of God alſo is in his People a *Spirit of Supplication*, helping their Infirmities, and exciting them to cry to the Lord for Grace and Strength to help them, while they are wreſtling againſt the Rulers of the Darkneſs of this World. And thus do they receive freſh Supplies and Succours from the Lord, in their times of Need. Agreeably, the Apoſtle *Paul* declareth, *That* God's People are *more than Conquerors, thro' Him that loved them.* For I am perſwaded, ſays he, that neither Angels, nor Principalities, nor Powers, nor Things preſent, nor Things to come, ſhall be able to ſeparate us from the Love of God which is in Chriſt Jeſus our Lord. And the ſame Apoſtle gives Thanks to God, who always *cauſed them to triumph in Chriſt*, 2 Cor. 2. 14. Our Jeſus, our *Joſhua*, even now cauſeth his People to put their Feet upon the Necks of their ſpiritual Enemies, and giveth them the Aſſurance of a compleat Victory and Tri-

umph, when they ſhall ſit on Thrones, judging the World. 1 Cor. 6. 2, 3. *Do ye not know that the Saints ſhall judge the World? Know ye not that we ſhall judge Angels?* "They may firſt be acquitted, ſays an Expoſitor on the Place, and then advanced to the Bench, to approve and applaud the righteous Judgment of Chriſt, both on Men and Angels."

APPLICATION.

USE 1. Doth the Spirit of God convince Men of their unjuſt Judgment concerning Chriſt? *Let us then ask the Spirit to give us a right and ſound Judgment concerning our Lord Jeſus Chriſt, his Perſon, Offices and Works.*

Since the Fall, Men are *alienated from the Life of God, thro' the Ignorance that is in them,* becauſe of the Blindneſs of their Heart, Eph. 4. 18. And in a particular manner, they are prone to entertain ſtrong Prejudices againſt Chriſt, and the Way of Salvation by him. And Satan, if God permit, will be active in tempting them to entertain falſe Opinions concerning the only Saviour, that if poſſible he may hinder them from believing in him to the Salvation of their Souls. *In whom the God of this World hath blinded the Minds of them which believe not, leſt the Light of the glorious Goſpel of Chriſt, who is the Image of God, ſhould ſhine unto them,* 2 Cor. 4. 4. O let

let us then beſeech the Lord to grant us the Light and Influence of his good Spirit, that we may have right Apprehenſions of the Son of God, and not have our Minds corrupted with any falſe Doctrines relating to the Union of his divine and humane Nature in one Perſon, or the great End of his Death, or his Ability and Readineſs to ſave even the Chief of Sinners. Leſt that ſhould come upon us which is ſpoken of in the *Prophets*, and was fulfilled in many of God's ancient People, *Behold, ye Deſpiſers, and wonder, and periſh: For I work a Work in your Days, a Work which you ſhall in no wiſe believe, tho' a Man declare it unto you.*

USE 2. *Let what hath been ſaid awaken ſecure Sinners, who are going on in Acts of Rebellion againſt the Lord Jeſus Chriſt.*

How great is your Sin and Danger, while you ſtand in Oppoſition to the Lord Jeſus, *to whom the Father hath committed all Judgment!* What is this, but to ſet Briars and Thorns againſt conſuming Fire? And who is it you are confederate with, in this accurſed Rebellion? With Satan, the ſworn Enemy of God and Man; who is alſo a conquer'd Enemy, *reſerved in everlaſting Chains of Darkneſs, unto the Judgment of the great Day.* O awake then, and cry for Mercy! Agree with your Adverſary quickly, while you are in the Way with him, and before

he ſhall enter into Judgment with you. He will overcome when he judgeth. There lieth no Appeal from his Sentence, nor can any deliver out of his Hand. Now then while he is ſeated on a Throne of Grace make Peace with him, and accept of Pardon upon Goſpel Terms; leſt you have Judgment without Mercy in the terrible Day of the Lord, and with Amazement *ſay to the Mountains and Rocks, Fall on us, and hide us from the Face of him that ſitteth on the Throne and from the Wrath of the Lamb: For the great Day of his Wrath is come; and who ſhall be able to ſtand?* Rev. 6. 16, 17. *Kiſs the Son* leſt he be angry, and you periſh from the Way, when his Wrath is kindled but a little: Bleſſed are all they that put their Truſt in him.

USE 3. *Learn that the faithful People of God have ſtrong Encouragement and Conſolation in Chriſt Jeſus, under all the Trials and Temptations of this Life.*

You are engaged in a Warfare with powerful Enemies, Sin, Satan, and this preſent evil World; and if you look no higher than your ſelves, you may be ready to ſay, I ſhall one Day fall by the Hands of theſe Enemies. But then, if you look to Jeſus the Captain of your Salvation, you may encourage your ſelves with thoſe Words, *Fear not: for they that be with us are more than they be that*

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with them, 2 Kings 6. 16. The Son of God in our Nature, hath encountred and overcome the Tempter; and it is declared of him, *A bruiſed Reed ſhall he not break, and ſmoaking Flax ſhall he not quench, till he ſend forth Judgment unto Victory*, Matth. 12. 20. He himſelf hath ſuffered being tempted, and therefore is able to ſuccour you under your Temptations. O Child of God! Be not diſcouraged, either at the Number, or Power and Policy of your ſpiritual Enemies. Stronger is he that is in you, than he that is in the World. Be ſtrong in the Lord then, and in the Power of his Might. Go forth againſt theſe Enemies in the Name of the Lord; thro' Him ſhall you do valiantly, and tread them under that riſe up againſt you. Let this then animate you to fight the good Fight of Faith, and endure Hardneſs as good Soldiers of Jeſus Chriſt. His Arm, and the Light of his Countenance will give you the Victory. And let God's People under the preſent dark Aſpects of divine Providence, behold *all Judgment committed to the Son*, and realiſe it that He governs all Affairs even thoſe which appear moſt intricate and perplexed, with unerring Wiſdom, irreſiſtible Power, and with a tender Concern for the Salvation of his People; ſo that in the End, Zion ſhall ariſe and ſhine, with the Glory of the Lord riſen upon her; and her Enemies ſhall lick the Duſt. Truſt in the Lord

therefore at all Times, ye People, pour out your Heart before him. And hear that Word, Pſal. 27. 14. *Wait on the Lord: be of good Courage, and he ſhall ſtrengthen thine Heart: wait, I ſay, on the Lord.*

USE 4. Let ſuch as are under a preparatory Work of Conviction, *Look unto Jeſus to bruiſe Satan under their Feet.*

Be not diſmayed if you ſhould find a violent Struggle, when our Lord is coming by his Spirit to deliver you from the deſtroying Power of Satan. But encourage your ſelves to ſeek the Lord more earneſtly that He would rebuke the Tempter, and not ſuffer you to be tempted above what you are able to bear. Do not liſten to the Suggeſtions of this evil One; but look to Jeſus to execute Judgment upon him. If he tempt you to hurt your Bodies, hearken to that Word, *Do thy ſelf no Harm.* Or if he ſhould tempt you to deſtroy your Souls by Preſumption or Deſpair, reject his evil Motions with Abhorrence, and labour to cheriſh the Motions of the good Spirit of God in Oppoſition to him. Be not afraid to Worſhip God in Secret, leſt he ſhould appear to you; but conſider, our Saviour holds him as in a Chain, and can controul him at his Pleaſure. Say to the Lord, *Rule thou over us*, and let this Uſurper be caſt out of our Hearts. And pray God to ſubdue every Luſt, that there may be none retain'd whereby

whereby the Devil ſhall keep Poſſeſſion of your Souls.

Use 5. Let us all be exhorted *to ſubmit to Chriſt as our rightful Lord, and to ſtand on his ſide againſt the Devil and his Angels.* There are two Kingdoms which divide the whole World, the Kingdom of God's dear Son, and the Kingdom of Darkneſs. And we muſt belong to the one, or the other. Here none may preſume that they can ſtand Neuter. If you refuſe to ſtand on Chriſt's Side, you muſt expect to be treated as Enemies to him. Here then, I ſet before you Life and Death, Bleſſing and Curſing. If you continue under the Power of Satan, you muſt finally periſh with him in Hell. But if you now ſubmit to Chriſt, you ſhall obtain the Bleſſings of the Kingdom of Grace, and in due Time be advanced to the Kingdom of Glory, where there is *neither Adverſary, nor Evil occurrent.* Be perſuaded then to ſtand on this Side, and you will have the beſt Cauſe, the beſt Leader, and certain Victory in God's Time. The Reward of which is not a *fading Laurel*; but a *Crown of Glory* which fadeth not away.

And here give me leave to direct the Exhortation,

To Children. Submit to Chriſt, and liſt under his Banner. Dear Children, Your tender

der Years need not diſcourage you from engaging in this War; for our Lord *ordains Strength out of the Mouth of Babes, that he may ſtill the Enemy, and the Avenger.* The Power and Grace of our Saviour are magnified, while he perfecteth Praiſe out of your Mouths, and makes you victorious over the ſinful Follies and Vanities of Childhood.

To young Men. Do you alſo ſubmit to Chriſt, and liſt under his Banner. Obey that Word, *Thou therefore, my Son, be ſtrong in the Grace that is in Chriſt Jeſus,* 2 Tim. 2. 1. Flee youthful Luſts which War againſt the Soul; and while you ſtrive for the Maſtery, be temperate in all Things. When Satan tempts you to walk in the Ways of your Heart, and after the Sight of your Eyes, realiſe it that for theſe Things *God will bring you into Judgment*; and then ſay, How can I do this Wickedneſs, and Sin againſt God? How ſhall I be able to lift up my Head, when I muſt appear before the Judgment Seat of Chriſt? Thus reſiſt the Devil, and he ſhall flee from you. O how lovely a Sight is it, to behold our Youth denying the Sollicitations of Satan, when he urgeth them to gratify their carnal Appetites, in this Age of Pleaſure! *I have written unto you, Fathers, becauſe ye have known him that is from the Beginning. I write unto you, young Men, becauſe ye are ſtrong, and the Word of God abideth*

deth in you, and ye have overcome the wicked One, 1 John 2. 14.

Again, *Let the weaker Sex willingly offer themſelves* among the People, and engage in this holy War. Ariſe with *Deborah*, a Mother in *Iſrael*; go forth againſt the Enemy, and you ſhall have occaſion to ſing with her, *O my Soul, thou haſt troden down Strength.* You need not fear, having ſuch a Leader to go before you. And for your further Encouragement, I may obſerve to you, That in the holy Army of *Martyrs* who overcame by the Blood of the Lamb, we have ſome heroic Examples of Courage and Firmneſs of Mind even among Women, and that when call'd to reſiſt unto Blood, ſtriving againſt Sin.

Let our Aged go forth againſt the Enemy, and fight the Lord's Battles. There's no Diſcharge in this War. No, you muſt be faithful to Death. And if any, we may well expect, that *old Diſciples*, who have for a long time followed Chriſt, ſhould reſiſt the Devil with holy Courage and Skill, as not being ignorant of his Devices. A few Conteſts more, and you ſhall be able to ſay with *Paul* the Aged, *I have fought a good Fight, I have finiſhed my Courſe, I have kept the Faith. Henceforth there is laid up for me a Crown of Righteouſneſs, which the Lord the righteous Judge ſhall give me at that Day*, 2 Tim. 4. 7, 8.

Nor

Nor ſhall I forbear to exhort our *Indians and Negroes to ſubmit to Chriſt, and ſtand on his Side.* Your Names indeed are not reckoned in our Muſter-Rolls; but tho' our Lord needs none, he alone is able to ſubdue the Enemy, and whatever Inſtruments are uſed by him, his is the Power and the Victory; yet I ſay, He condeſcendeth to accept the Service of the meaneſt, who are willing heartily to eſpouſe his Cauſe. Now then, that God has bro't you out from the dark Places of the Earth, where Satan had his Seat, to a Land of Goſpel-Light, where it is declared that the Son of God was manifeſt in the Fleſh, and hath *redeemed a People to God by his Blood, out of every Kindred, and Tongue, and People, and Nation*; ſeeing this is the happy State of Things, deſpiſe the Slavery of the Devil, ſhake off the Chains of Darkneſs in which you have been bound, and cry to your Saviour, that you may be *delivered from the Bondage of Corruption*, into the *glorious Liberty* of the Children of God. Come over to Chriſt, and you ſhall alſo overcome, and ſit down with him on his Throne.

Let Parents and Maſters of Families, ſubmit to Chriſt, and train up their Children, and all under their Care for his Service. *And*

Let the Paſtors of the Churches be exhorted to lead forth their Flocks in Oppoſition to the Powers of Darkneſs; and do your utmoſt by Purity of Doctrine, by the Exerciſe of an holy

holy Diſcipline, and by your good Converſation, that Satan's Kingdom may fall, and Chriſt's Kingdom may be more and more ſet up upon the Ruins of it.

In a Word and to conclude, In this remarkable Seaſon, let us be earneſt with God for the more plentiful Effuſions of his Spirit, that there may ſtand up an *exceeding great Army* to fight the Battles of the Lord, and take the Kingdom of Heaven with an holy Violence. *Gird thy Sword upon thy Thigh, O moſt Mighty: with thy Glory and thy Majeſty. And in thy Majeſty ride proſperouſly, becauſe of Truth, Meekneſs and Righteouſneſs: And thy right Hand ſhall teach thee terrible things. Let thine Arrows be ſharp in the Heart of the Kings Enemies, and the People fall under thee. Rule thou in the mids of thine Enemies, and make thy People willing in the Day of thy Power.* And let us avoid every Thing that has a Tendency to quench the Spirit, and ſo to hinder the Succeſs of the Goſpel. Let us remember that true Godlineſs hath its Influence on the whole Converſation. And accordingly, let us ſeek firſt the Kingdom of God and his Righteouſneſs, and then look well to the Ways of our Houſholds, and take Care that we, our Children and Servants, be well employed in the particular Buſineſs to which God calls us. Let Children be well govern'd. Let them duly attend the School, and be in ſubjection

to

to their Parents, and all over them in the Lord. Let every thing that is good in them be cherish'd and encouraged, and at the same Time prudent Methods be used *that the Good be not evil spoken of*, thro' their Weakness and Infirmity. And let us all *watch and pray, lest we enter into Temptation.* Let us *try the Spirits*, and not give place to the Devil, tho' he should *be transformed into an Angel of Light.* We may well expect that this malicious and subtil Adversary will be busy at such a Time as this; and should accordingly be upon our Guard, that we may not be caught in his Snare. Let none be *lifted up with Pride*, lest they fall into the *Condemnation of the Devil.* Do not say in vain boasting, Stand by thy self, *come not near to me, for I am holier than thou.* Where God makes the Difference, give him the Glory; and behave with great Modesty and Humility. Let not your Zeal be furious and disorderly, censorious and uncharitable, but according to Knowledge, and a sound Judgment. *Be zealous therefore, and repent*, remember the first Love, and do the first Works. Consider, the Fruit of the Spirit is *Love, Joy, Peace, Long suffering, Gentleness, Goodness, Faith,* And they that are Christ's *have crucified the Flesh, with the Affections and Lusts.* Let the Children of God quicken their Pace in the Way towards Heaven, saying with the Apostle, *I count not my self*

to have apprehended: But this one thing I do, forgetting thoſe things which are behind, and reaching forth unto thoſe things which are before, I preſs toward the Mark, for the Prize of the high Calling of God in Chriſt Jeſus, Phil. 3. 13, 14. And let ſuch as are under good Impreſſions from the Spirit, take heed to themſelves, and beware of Apoſtacy. O ponder thoſe awful Words! *If any Man draw back, my Soul ſhall have no Pleaſure in him,* Heb. 10. 38. But if there ſhould come *a falling away* reſpecting ſome that have promiſed fair, let us not be ſhaken in Mind as if the main Work was not of God; nor take up an evil Report againſt it. Scripture and Experience warn us to fear and prepare for ſuch a Trial. But *O thou God of all Grace, keep us from falling! Let thy Work appear more and more to thy Servants, and thy Glory unto their Children.* Confirm, increaſe and perfect it to the Praiſe of thy glorious Grace.

And may our Lord utterly *deſtroy Antichriſt* by the Brightneſs of his Coming! May He *bind Satan,* and caſt him into the bottomleſs Pit! And may that Voice be heard, ſaying, *The Kingdoms of this World are become the Kingdoms of our Lord, and of his Chriſt, and he ſhall reign forever and ever. Amen, Even ſo, Come* LORD JESUS.

FINIS.

ERRATA.

PAge 18. line 6. read, Acquaintance.
l. 7. r. impreſs'd.
P. 19. l. 30. r. Impreſſions.
P. 58. l. 5. *dele* is.
P. 104. l. 24 r. govern.
P. 113 l. 13. r. Pitchers.

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